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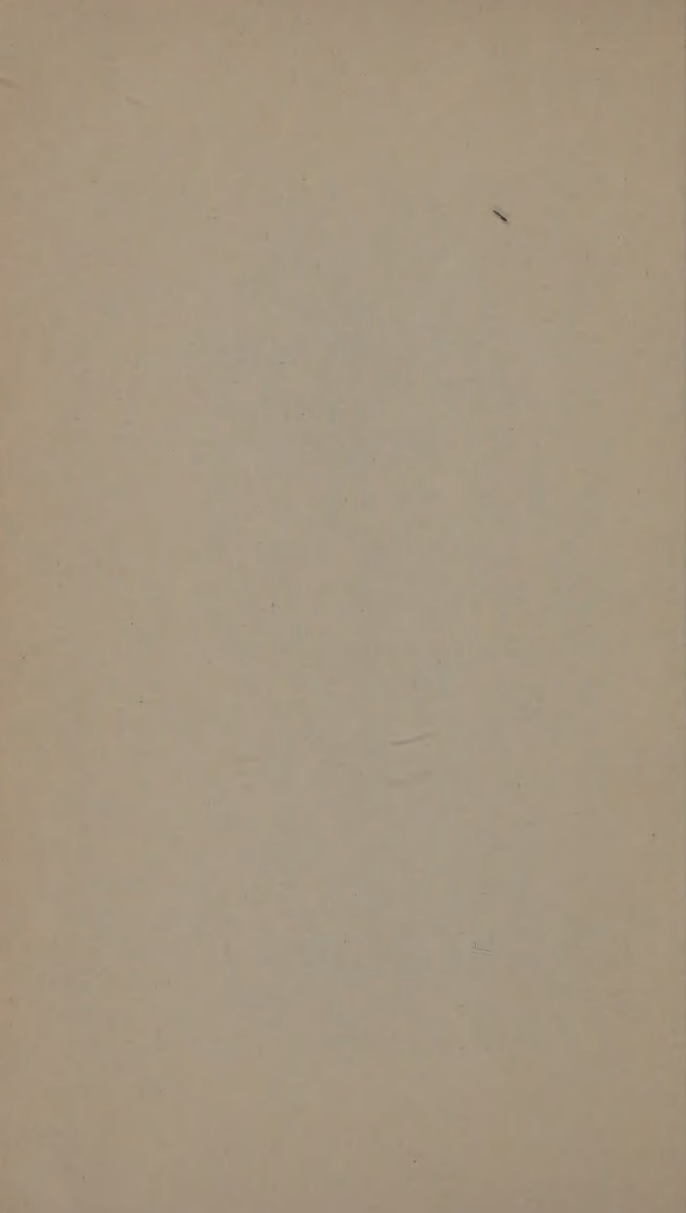
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ORIENTAL CUSTOMS: ✓

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THE ILLUSTRATION

OF ✓

THE SACRED SCRIPTURES. ✓

BY

SAMUEL BURDER, D.D.

LATE OF CLARE HALL, CAMBRIDGE; LECTURER OF  
THE UNITED PARISHES OF CHRIST-CHURCH NEWGATE-STREET, AND  
ST. LEONARD FOSTER-LANE, LONDON;  
AND CHAPLAIN TO HIS LATE ROYAL HIGHNESS  
THE DUKE OF KENT.

Third Edition, with Additions.

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# PREFACE

TO

## THE SECOND EDITION.

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ENCOURAGED by the favourable reception which had been given to the larger Edition of this Work, the Author, several years since, conceived that its utility might be still further extended by publishing it in an abridged form, for the use of those, who, by the want of time and means might be precluded from consulting the larger Work : experience has shown that this idea was not unfounded. Another Edition is now called for, and he has availed himself of the opportunity of enriching its pages with various articles from the writings of the latest travellers, whose accounts seemed to illustrate passages of Scripture not heretofore elucidated in this Work ; the

contracted limits, however, of a small volume do not afford much scope for enlargement. By way of acknowledgement he would mention LABORDE's *Travels through Arabia Petræa*, and LANE's *Modern Egyptians*, as sources from which he has derived additional information, and in both of which works will be found much that is interesting to the studious reader of the Sacred Volume.

He desires now to commit the Work to the blessing of Him, whose Word it has been his endeavour to explain and illustrate, by familiar reference to the manners and customs of those people and nations whose habits of life differ materially from our own, but among whom the leading events recorded in the Sacred Volume occurred; and if, though his labours and endeavours, any shall have been enabled to peruse the Word of God with increased advantage and profit, and to understand its allusions to foreign customs with greater facility, he shall feel grateful to the Almighty Disposer of events for having put it into his heart to undertake the Work, and for making him an instrument for good to his fellow-creatures. And now, that through the infirmities of increasing years, and precarious state



of health, it has pleased God to lay him aside from the discharge of his more active ministerial duties, he feels an increased pleasure in employing in quiet retirement from the noisy scenes of life, the remaining portion of time which may be allotted to him on earth, in reviewing the labours of former years ; and is happy in the feeling that those blessed truths which, during a protracted Ministry, it has been his privilege to proclaim to others, form, in a season of much infirmity and sickness, his chief, and, comparatively, his only consolation and support ; having served his God and generation on earth, he desires, in humble dependence upon the Divine Grace, and a firm reliance upon the merits and atonement of the Saviour, like Simeon of old, to wait in patience the manifestation of the Divine will, that whenever it shall please the Lord to call him hence, he may say, with resigned joy, “ Lord, now lettest thou thy servant depart in peace, according to thy Word, for mine eyes have seen thy salvation.” \*

\* While these sheets were in a state of preparation for the press, it has pleased Almighty God to remove the Author from this world of sin and sorrow to his everlasting rest, realising the sentiments above expressed.



# PREFACE

TO

THE FIRST EDITION.

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IN the preface to the original Edition of the Oriental Customs, and the Oriental Literature, in four volumes, the Author has particularly stated the circumstances in which those works were formed and perfected. The extensive circulation which they have obtained, both at home and in foreign countries, cannot but be considered as an evidence of the importance of the mode of interpreting the Sacred Scriptures to which they are devoted, and he hopes also, in some measure, of the manner in which they are executed. He is, however, notwithstanding his former success, desirous of obtaining for this method of interpretation a still greater degree of attention, and particularly that it should be known by the

ligious ceremonies, and miscellaneous customs of the Bible and the Eastern nations, have been compared and explained; and that, essentially to the advantage of the former.

Should the same spirit of inquiry and observation, by which so many enterprising and intelligent travellers have been actuated, continue to influence those who may in future explore the countries of the East, we may expect an accession of useful information on Biblical subjects, in addition to the stores already in our possession.

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“The manners of the East, amidst all the changes of government and religion, are still the same; they are living impressions from an original mould; and at every step some object, some idiom, some dress, or some custom of common life, reminds the traveller of ancient times; and confirms, above all, the beauty, the accuracy, and the propriety of the language and the history of the Bible.”

MORIER'S *Second Journey through Persia*. Preface, p. 8.

# ORIENTAL CUSTOMS.

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## CHAPTER I.

### HOUSES AND TENTS.

GEN. xviii. 1, 2. *He sat in the tent door in the heat of the day.*] Those who lead a pastoral life in the East, at this day, frequently place themselves in a similar situation. "At ten minutes after ten we had in view several fine bays, and a plain full of booths, with the Turcomans sitting by the doors, under sheds resembling porticoes; or by shady trees, surrounded by flocks of goats." CHANDLER'S *Asia Minor*, p. 180.

Mithridates, as he sat before the door of his house, perceived the Dolonci passing by; and as by their dress and spears they appeared to be foreigners, he called to them: on their approach, he offered them the use of his house, and the rites of hospitality: they accepted his kindness, and being hospitably treated by him, revealed all the will of the oracle with which they entreated his compliance. HERODOTUS, lib. vi. c. 35. In Japan, it is usual for the landlord to go to meet the traveller part of the way, and with every token of submission and respect bid him welcome. He then hurries home to receive his guests at his house in the same manner. THUNBERG'S *Travels*, vol. iii. p. 100. KAEMPFER'S *Japan*, v. ii. p. 443.

"He ordered his mat to be brought to him, seated himself close before the door of his house, and invited me to sit down." BELZONI'S *Researches*, p. 75.

"Passing along near an Indian settlement, I ob-

served," says BARTRAM, "some elderly people reclined on skins spread on the ground, under the cool shade of spreading oaks and palms that were ranged in front of their houses : they arose, and eyed me as I passed ; but perceiving that I kept on without stopping, they resumed their former position. They were civil, and appeared happy in their situation." *Trav.* p. 90.

Exod. xxvi. 36. *Thou shalt make an hanging for the door of the tent of blue, and purple and scarlet, and fine twined linen, wrought with needlework.*] "We passed Lahar, close to a small valley, where we found several snug encampments of the Eelauts, at one of which we stopped to examine the tent of the chief of the *obah*, or family. It was composed of a wooden frame of circular laths which were fixed on the ground, and then covered over with large felts, that were fastened down by a cord, ornamented by tassels of various colours. A curtain, curiously worked by the women, with coarse needlework of various colours, was suspended over the door. In the king of Persia's tents, magnificent *perdahs*, or hangings of needlework, are suspended, as well as on the doors of the great mosques in Turkey ; and these circumstances combined will, perhaps, illustrate *Exodus*, xxvi. 36." MORIER'S *Second Journey through Persia*, p. 251.

Exod. xxxiii. 8. *And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door.*] The situation as well as the superior elegance of the tent of a chief, was one mode by which he was honoured. "The basha's tent, pitched near Cairo, was a very lovely tent, and reckoned to be worth ten thousand crowns : it was very spacious, and encompassed round with walls of waxed cloth. In the middle was his pavilion of green waxed cloth, lined within with flowered tapestry, all of one sort ; within the precincts behind, and on the sides of his pavilion, were chambers and offices for his women ; round the pale of his tent, within a pistol shot, were above two hundred tents, pitched in such a manner that



the doors of them all looked towards the basha's tent ; and it ever is so, that they may have their eyes always on their master's lodging, and be in readiness to assist him if he be attacked." THEVENOT, *Trav.* part. ii. p. 148. PORTER's *Travels in Persia*, vol. ii. p. 299.

" In Africa the cheyk's tent is always known by its situation in the centre of the dow-war, or wandering camp, and he by his garments, which are commonly longer and finer than those of the rest ; and his office is to rule over, judge, and take care of his little commonalty. These inferior cheyks are subject to a higher, styled either cheyk-el-gibbeer, great lord, or elder ; or else emeer, prince, who has a number of dow-wars under him, according to the numerousness of the tribe over which he presides." *Modern Part of Univ. Hist.* vol. xiv. p. 54. " In all barbarian armies, the generals ever place themselves in the centre, looking upon that post as the safest : on each side of which their strength is equally divided : and if they have occasion to give out any orders, they are received in half the time by the army." XENOPHON, *Expedition of Cyrus*, b. i. ARRIAN tells us, that Darius placed himself in the centre of his army at the battle of Issus, according to the custom of the kings of Persia.

DEUT. xx. 5. *What man is there that hath built a new house ?*] " The *manzil mubarek*, or tokens of felicitation, are usually sent to those who occupy a new place of residence. On such an occasion Lady Ouseley received little presents of sweetmeats, flowers, fruit, and loaves of sugar." SIR WILLIAM OUSELEY's *Travels in the East*, vol. iii. p. 141.

JUDGES iii. 24, 25. *The doors of the parlour were locked : — they took a key and opened them.*] The wooden locks commonly used in Egypt " consist of a long hollow piece of wood, fixed in the door, so as to slide backwards and forwards, which enters a hole made for it in the door-post, and is there fastened by small bolts of iron wire, which fall from above into little orifices made for them in the top of the lock. The key is

a long piece of wood, having at the end small pieces of iron wire of different lengths, irregularly fixed in, corresponding in number and direction with the bolts which fall into the lock : these it lifts upon being introduced into the lock, which it then pulls back. The bolts of wire differ in number from three to fourteen or fifteen, and it is impossible to guess at the number a lock contains, or at the direction in which they are placed." TURNER'S *Tour in the Levant*, vol. iii. p. 496.

JUDGES, v. 28. *The mother of Sisera looked out at a window.*] "The method of building both in Barbary and the Levant seems to have continued the same from the earliest ages. All the windows open into private courts, if we except sometimes a latticed window or balcony towards the street. It is only during the celebration of some Zeenah, or public festival, that these houses and their latticed windows are left open : for this being a time of great liberty, revelling, and extravagance, each family is ambitious of adorning both the inside and outside of their houses with the richest part of their furniture ; while crowds of both sexes, dressed out in their best apparel, and laying aside all modesty, ceremony, and restraint, go in and out where they please. The account we have, 2 *Kings*, ix. 30., of Jezebel's painting her face, tiring her head, and looking out at a window, upon Jehu's public entry into Jezreel, gives us a lively idea of an Eastern lady at one of those solemnities." SHAW'S *Travels*, p. 273. fol.

JUDGES, xvi. 27. *There were upon the roof about three thousand men and women.*] "The Eastern method of building may assist us in accounting for the particular structure of the temple or house of Dagon (*Judges*, xvi.), and the great number of people that were buried in the ruins of it, by pulling down the two principal pillars. We read (ver. 27.) that about *three thousand persons were upon the roof to behold while SAMSON made sport*. Samson must therefore have been in a court or area below them ; and consequently the temple will be of the same kind with the ancient *τεμένη*, or sacred inclosures, sur-

rounded only in part or altogether with some plain or cloistered buildings. Several palaces and *dua-wânas*, as they call the courts of justice in these countries, are built in this fashion; where, upon their festivals and rejoicings, a great quantity of sand is strewed upon the area for the wrestlers to fall upon, whilst the roof of the cloisters round about is crowded with spectators of their strength and agility. I have often seen several hundreds of people diverted in this manner upon the roof of the dey's palace at Algiers; which, like many more of the same quality and denomination, hath an advanced cloister over against the gate of the palace (*Esther*, v. 1.) made in the fashion of a large pent-house, supported only by one or two contiguous pillars in the front, or else in the centre. In such open structures as these, in the midst of their guards and counsellors, are the *bashas*, *kadees*, and other great officers, assembled to distribute justice, and transact the public affairs of their provinces. Here, likewise, they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition, therefore, that in the house of Dagon there was a cloistered structure of this kind, the pulling down of the front or centre pillars only, which supported it, would be attended with the like catastrophe that happened to the Philistines." SHAW'S *Travels*, p. 283.

RUTH, iv. 1. *Then went Boaz up to the gate.*] This was expressly for judicial proceedings, agreeably to the practice of the Jews, and indeed of other nations.

The Gate of Judgment is a term still common to the Arabians to express a court of justice, and even introduced by the Saracens into Spain. "I had several times visited the Alhambra, the ancient palace and fortress of the Moorish kings: it is situated on the top of a hill, overlooking the city, and is surrounded by a wall of great height and thickness. The entrance is through an archway, over which is carved a key, the symbol of the Mohammedan monarchs. This Gate, called the Gate of Judgment, according to eastern forms, was the place

where the kings administered justice." JACOB'S *Travels in Spain*, Letter lxi. "This gate is termed the *Puerta de la Justicia*, that is, Gate of Law or Judgment, because it was erected to serve as a tribunal, in conformity with the practice of the ancient Arabs, who, as well as the Jews, held their courts of justice at the gates of the cities." MURPHY'S *Arabian Antiquities of Spain*, p. 9.

1 SAM. ix. 25. *And they rose early, and it came to pass about the spring of the day, that Samuel called Saul to (on) the top of the house, saying, Up, that I may send thee away.*] Sleeping on the top of the house has ever been customary with the Eastern people. "It has ever been a custom with them, equally connected with health and pleasure, to pass the night in summer upon the house-tops, which for this very purpose are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable; as we thereby enjoyed the cool air, above the reach of gnats and vapours, without any other covering than the canopy of the heavens, which unavoidably presents itself in different pleasing forms upon every interruption of rest, when silence and solitude strongly dispose the mind to contemplation." WOOD'S *Balbec*, *Introduction*. "The four wives of my worthy host, with their female auxiliaries, retire at sunset from their domestic toils, and each taking her infant and its cradle to the roof of her division of the house, not forgetting the skin of water she has brought from the spring or well, she deposits the babe in safety, and suspends the water-case near her bed, on a tripod of sticks, in order that the evaporation may cool it for the night or next day's use." SIR R. K. PORTER'S *Travels in Persia*, vol. ii. p. 7. 230.

"He received us at the outer gate, and conducted us through a small garden to the flat roof of the house, where we were introduced to the several Persians and Moguls of distinction. Here we enjoyed the evening breeze and a moonlight view of the gardens, and were amused by successive sets of dancing girls and musicians, superior to any I had then seen in India." FORBES'S *Oriental Memoirs*, vol. iii. p. 81.

The tops of the houses being flat, afforded convenient space to erect altars for the worship of the heavenly host in their brightness. See 2 *Kings*, xxiii. 5. 12. *Jer.* xix. 13. xxxii. 29. *Zeph.* i. 5.

“At night, all sleep on the tops of their houses, their beds being spread upon their terraces, without any other covering over their heads than the vault of heaven. The poor seldom have a screen to keep them from the gaze of passengers; and as we generally rode out on horseback at a very early hour, we perceived on the tops of the houses people either still in bed, or just getting up, and certainly no sight was ever stranger. The women appeared to be always up first, whilst the men were frequently seen lounging in bed long after the sun was risen.” *MORIER’S Second Journey through Persia*, p. 229. *BURCKHARDT’S Nubia*, p. 16. *Life. KINNEIR’S Journey through Asia Minor*, p. 134.

“We supped on the top of the house for coolness, according to their custom, and lodged there likewise, in a sort of closet about eight feet square, of wicker-work, plastered round towards the bottom, but without any doors.” *Pocock’s Travels*, vol. ii. p. 69. “A wicker shed, or hovel, upon one side of the roof, was found capable of containing six of us; the rest extended themselves in the open air, upon the stuccoed roof.” *CLARKE’S Travels*, vol. ii. p. 403. *Travels of Ali Bey*, vol. ii. p. 293. *FORBES’S Oriental Memoirs*, vol. iii. p. 234. *LIGHT’S Travels in Egypt*, p. 142.

2 *KINGS*, iv. 10. *A little chamber.*] “To most of these houses there is a smaller one annexed, which sometimes rises one story higher than the house; at other times it consists of one or two rooms only, and a terrace; whilst others, that are built (as they frequently are) over the porch or gateway, have (if we except the ground-floor, which they have not) all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family, besides another door, which opens

immediately from a private staircase, down into the porch or street, without giving the least disturbance to the house. These back-houses are known by the name of *olee* or *oleah* (for the house, properly so called, is *dar* or *beet*), and in them strangers are usually lodged and entertained; in them the sons of the family are permitted to keep their concubines; whither likewise the men are wont to retire from the hurry and noise of the families, to be more at leisure for meditation or diversions, besides the use they are at other times put to in serving for wardrobes and magazines. Fathers, children, and grandchildren live together in one house." *FORBES'S Oriental Memoirs*, vol. i. p. 219.

1 KINGS, vi. 7. *The house when it was in building, was built of stone made ready before it was brought thither.*] This passage is illustrated by what D'ARVIEUX remarks of Alexandria in Egypt (part i. p. 166.): "The city gates, which are still standing, have a magnificent appearance, and are so high and broad, that we may infer from them the ancient greatness and splendour of the place. They properly consist only of four square stones; one of which serves as the threshold, two are raised on the sides, and the fourth laid across and resting upon them. I need not say that they are of great antiquity; for it is well known, that for many centuries past such immense stones have not been used in building. It is a matter of surprise how the ancients could raise such heavy masses from the stone quarries, remove them, and set them up. Some are of opinion that these stones were *cast*, and, probably, consisted only of a heap of small stones, which were united by the finest cement; that at the place where they were wanted, wooden models or moulds were made, in which the cement and stones were mixed together, and when this mass became dry and sufficiently firm, the mould was taken off by degrees, and the stones then polished."

1 KINGS, xx. 34. *Thou shalt make streets for thee in Damascus.*] The circumstances connected with this passage, and those contained in the following extract, so

much resemble each other, that it must be apparent with what propriety our translators have chosen the word *streets* rather than any other, which commentators have proposed instead of it. “Biazet hauing worthily relieued his besieged citie, returned againe to the siege of Constantinople ; laying more hardly vnto it than before, building forts and bulwarks against it on the one side towards the land ; and passing over the strait of Bosphorus, built a strong castle vpon that strait ouer against Constantinople, to impeach so much as was possible all passage thereunto by sea. This streight siege (as most urite) continued also two yeres, which I suppose, by the circumstance of the historie, to haue been part of the aforesaid eight yeres. *Emanuel, the besieged emperor, wearied with these long wars, sent an ambassador to Biazet, to intreat with him a peace, which Biazet was the more willing to hearken vnto, for that he heard news that Tamerlane, the great Tartarian prince, intended shortly to warre upon him. Yet could not this peace be obtained, but upon condition that the emperor should grant free libertie to the Turks to dwell together in one STREET of Constantinople, with free exercise of their owne religion and laws, vnder a iudge of their owne nation ; and further, to pay vnto the Turkish king a yerely tribute of ten thousand duckats, which dishonourable conditions the distressed emperor was glad to accept of. So was this long siege broken vp, and presently a great sort of Turks with their families were sent out of Bithynia, to dwell in Constantinople, and a church there built for them ; which not long after was by the emperor pulled down to the ground, and the Turks againe driuen out of the citie, at such time as Biazet was by the mightie Tamerlane overthrowne and taken prisoner.*” KNOLLES’s *History of the Turks*, p. 206.

2 KINGS, i. 4. *Down from that bed.*] This expression may be illustrated by what SHAW says of the Moorish houses in Barbary (*Travels*, p. 209.), where, after having observed that their chambers are spacious,

of the same length with the square court on the sides of which they are built, he adds, "at one end of each chamber there is a little gallery *raised* three, four, or five feet *above the floor*, with a balustrade in the front of it, *with a few steps* likewise *leading up to it*. Here they place their beds; a situation frequently alluded to in the Holy Scriptures, which may likewise illustrate the circumstance of Hezekiah's *turning his face, when he prayed, towards the wall* (*i. e.* from his attendants), *2 Kings*, xx. 2., that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab, *1 Kings*, xxi. 4.; though probably he did thus, not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment."

RUSSELL (*Nat. Hist. of Aleppo*, p. 4.) gives a similar account. He says, that the oriental divan or sophy is "a part of the room raised above the floor, and spread with a carpet in winter, in summer with fine mats; along the sides are thick mattresses about three feet wide, covered commonly with scarlet cloth; and large bolsters of brocade, hard stuffed with cotton, are set against the walls (or rails, when so situated as not to touch the wall) for the conveniency of *leaning*. As they use no chairs, it is upon these they sit; and all their rooms are so furnished."

*2 KINGS*, xi. 2. *Bed-chamber*.] A bed-chamber does not, according to the usage of the East, mean a lodging room, but a repository for beds. *Chardin* says, "In the East beds are not raised from the ground with posts, a canopy, and curtains; people lie on the ground. In the evening they spread out a mattress or two of cotton, very light, of which they have several in great houses, against they should have occasion, and a room on purpose for them." From hence it appears that it was in a chamber of beds that Joash was concealed.

*1 CHRON.* ix. 18. *The King's gate*.] This gate was so called because Solomon built it and the rest of the wall on that side at an extraordinary trouble and ex-



pense, raising the foundation four hundred cubits, or seven hundred and twenty-nine feet seven inches from the bottom of the deep valley of Kidron, by means of large stones, twenty cubits, or thirty-six feet five inches long, and six cubits, ten feet or ten inches high (JOSEPHUS, *Ant.* xx. 9.), so as to be on an equality with the rest of the surface. When Captain LIGHT visited Jerusalem, in 1814, some of these large stones seem to have been remaining ; for when describing the Turkish aga's house, which is built on the spot where the house of Pontius Pilate formerly stood, he says, p. 157., "What attracted my observation most, were three or four layers of immense stones, apparently of the ancient town, forming part of the walls of the palace." The ancients delighted in building with these large kind of stones ; for, in the ruins which we have of ancient buildings, they are often to be found of great magnitude. Mr. WOOD, in his *Ruins of Palmyra and Balbec*, states, "that the stones which compose the sloping wall of the latter are enormous ; some are from twenty-eight to thirty-five feet long, and nine feet high. There are three of the following dimensions : — fifty-eight feet high, and twelve thick : they are of white granite, with large shining flakes like gypsum."

At Bagdad, the gate Al Talism is "now bricked up, in honour of its having been entered in triumph by the sultan Murad, after his having recovered Bagdad from the Persians, and the weak grasp of the unworthy son of the great Abbas. In consequence of this signal event, the portal was instantly closed on the victor having marched through, and, from that day, has never been re-opened. This custom of shutting up any passage that has been peculiarly honoured, that it may not be profaned by vulgar footsteps, appears to have prevailed very generally over the East. I found an instance of it at Ispahan, where the Ali Copi gate is, in like manner, held sacred for a similar reason." Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 262.

ESTHER, i. 6. *The beds were of gold and silver.*] 'The

beds of silver and gold may receive illustration from modern Asiatic furniture: the divan, or hall of audience, as also the room for receiving guests in private houses, is generally covered with a Persian carpet; round which are placed cushions of different shape and size, in cases of gold and silver kincob, or of scarlet cloth embroidered; these are occasionally moved into the courts and gardens, and placed under the shahmyanah for the accommodation of company. *FORBES'S Oriental Memoirs*, vol. iii. p. 191.

“The internal materials of the destroyed palace, according to Q. CURTIUS (lib. v.), were cedar and other combustible substances: these, with the splendid hangings and carpets on the walls and floors, with the more ample draperies suspended over the usual openings in the sides of the grand saloons, for the double purpose of air and to shield them from the sun, would, altogether, when once the brand was set to the building, hasten its destruction. Such veils were of ancient use in Persia.” Sir R. K. PORTER’s *Travels in Persia*, vol. i. p. 648.

JOB, xxiv. 16. *Dig through houses.*] The houses were built of mud, or at best with bricks formed from it, of a very soft texture, which rendered them liable to such an assault; the thickness of the walls, however, would require considerable labour to penetrate, and consequently digging would be requisite to effect a breach.

“Thieves in Bengal very frequently dig through the mud walls, and under the clay floors of houses, and entering unperceived, plunder them while the inhabitants are asleep.” WARD’s *View of the Hindoos*, vol. ii. p. 325.

PROV. vii. 16. *I have decked my bed with coverings of tapestry, with carved works.*] What this bed was, and the manner in which it was ornamented, will clearly appear from the following extracts. “The time for taking our repose was now come, and we were conducted into another large room, in the middle of which was a kind of bed, without bedstead or curtains, though the coverlet and pillows exceeded in magnificence the rich-

ness of the sofa, which likewise ornamented the apartment. I foresaw that I could expect but little rest on this bed, and had the curiosity to examine its make in a more particular manner. Fifteen mattresses, of quilted cotton, about three inches thick, placed one upon another, formed the groundwork, and were covered by a sheet of Indian linen, sewed on the last mattress. A coverlet of green satin, adorned with gold embroidery in embossed work, was in like manner fastened to the sheets, the ends of which, turned in, were sewed down alternately. Two large pillows of crimson satin, covered with the like embroidery, in which there was no want of gold or spangles, rested on two cushions of the sofa, brought near to serve for a back, and intended to support our heads. The taking of the pillows entirely away would have been a good resource if we had had any bolster; and the expedient of turning the other side upwards having only served to show they were embroidered in the same manner on the bottom, we at last determined to lay our handkerchiefs over them, which, however, did not prevent our being very sensible of the embossed ornaments underneath." DU TOTT, vol. i. p. 95. "On a rich sofa was a false covering of plain green silk, for the same reason as that in the hall; but I lifted it up, while the two eunuchs who were with us had their backs turned, and I found that the makass of the minders was of a very rich brocade, with a gold ground, and flowered with silk of several colours, and the cushions of green velvet also, ground with gold, and flowered like them." DE LA MOTRAYE, p. 172.

PROV. xxi. 9. *In a wide house.*] This expression the LXX render *ἐν οἴκῳ κοινῷ*. The Vulgate, "in domo communi," in a common house; that is, in a house common or shared out to several families. Dr. SHAW (*Travels*, p. 207.) says, that "the general method of building both in Barbary and the Levant seems to have continued the same from the earliest ages down to this time, without the least alteration or improvement: large doors, spacious chambers, &c. The court is for the

most part surrounded with a cloister, over which, when the house has one or more stories, there is a gallery erected. From the cloisters or galleries we are conducted into large spacious chambers of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family; particularly when a father indulges his married children to live with him, or when several persons join in the rent of the same house." See also *WARD's View of the Hindoos*, vol. iii. p. 196.

SOL. SONG, i. 5. *I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.*] Modern tents are sometimes very beautiful. "The Turks spare for nothing in rendering their tents convenient and magnificent. Those belonging to the Grand Signior were exceedingly splendid, and covered entirely with silk; and one of them lined with a rich silk stuff, the right side of which was the apartment for the eunuchs. But even this was exceeded by another, which I was informed cost twenty-five thousand piastres: it was made in Persia, and intended as a present to the Grand Signior; and was not finished in less than three or four years. The outside of this tent was not indeed remarkable; but it was lined with a single piece made of camels' hair, and beautifully decorated with festoons and sentences in the Turkish language." *Travels*, by EGMONT and HEYMAN, vol. i. p. 212.

Nadir Shah, out of the abundance of his spoils, caused a tent or tabernacle to be made of such beauty and magnificence as were almost beyond description. The outside was covered with fine scarlet broad cloth, the lining was of violet-coloured satin, on which were representations of all the birds and beasts in the creation, with trees and flowers, the whole made of pearls, diamonds, rubies, emeralds, amethysts, and other precious stones: and the tent poles were decorated in like manner. On both sides of the peacock-throne was a skreen, on which were the figures of two angels in precious stones. The roof of the tent consisted of seven pieces;

and when it was transported to any place, two of these pieces, packed in cotton, were put into a wooden chest; two of which chests were a sufficient load for an elephant: the screen filled another chest. The walls of the tent, the tent-poles, and the tent-pins, which latter were of massy gold, loaded five more elephants; so that for the carriage of the whole were required seven elephants. This magnificent tent was displayed on all festivals in the Public Hall at Herat, during the remainder of Nadir Shah's reign. GLADWIN'S *Khojeh Abdulkurreem*, p. 31.

Sir J. CHARDIN tells us, "that the late king of Persia caused a tent to be made which cost two millions. They called it the House of Gold, because gold glittered every where about it." He adds, "that there was an inscription wrought upon the cornice of the antechamber, which gave it the appellation of the throne of the second Solomon, and at the same time marked out the year of its construction." Tom. i. p. 203.

SOL. SONG, i. 5. *I am black, as the tents of Kedar.*] Kedar is the name of an Arabian Nomade, or Bedouin tribe, which is frequently mentioned in the Old Testament (*Isaiah*, xxi. 17. *Jerem.* xlix. 28.); and also by PLINY (*Nat. Hist.* b. v. chap. 11.), by the name of Cedrei. The Bedouin Arabs dwell in tents, which even now are for the most part black. "The Bedouins," says D'ARVIEUX, "have no other dwelling than their tents, which they call houses. They are entirely made of black goats' hair, which is an employment of the women. They spin and weave them: they are strong, of a close texture, and so stretched, that the longest and heaviest rain cannot penetrate." HöST observes (*Account of Morocco and Fez*, p. 127.), "The Arabs live in tents, which they call Chaima, because they were a protection both from sun and rain. They are manufactured either from coarse wool or goats' hair, or from the fibres of a root called lift adum, which the women spin or twist, and weave so close that it can keep off the rain. Some are erected by means of three

principal poles, which are placed in the ground, besides six short ones, at the four corners and the sides; others have only two principal poles, and four at the corners, which are seldom above eight or ten feet high. Instead of a door, they lift part of the tent up: they tie it on the outside here and there with cord; and thus the whole building is complete, which is dyed black with copperas. This colour they must have had already in ancient times; for it is said in the *Song of Solomon*, i. 5. *I am black, as the tents of Kedar.*"

ISAIAH, xxii. 1. *Thou art wholly gone up to the house-tops.*] The houses in the East were in ancient times, as they are still, generally built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall. *Deut.* xxii. 8. The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business, 1 *Sam.* ix. 25., they perform their devotions, *Acts*, x. 9. The house is built with a court within, into which chiefly the windows open: those that open to the street are so obstructed with lattice-work, that no one either without or within can see through them. Whenever therefore any thing is to be seen or heard in the streets, every one immediately goes up to the house-top to satisfy his curiosity. In the same manner, when any one had occasion to make any thing public, the readiest and most effectual way of doing it was to proclaim it from the house-tops to the people in the streets. *Matt.* x. 27.

"After we had quitted the valley, and ascended the hill, we arrived about eight P.M. at the Agha's mansion, the chief of the village. Being conducted up a rude flight of steps to the top of the house, we found, upon the flat roof, the Agha of Shefhamer seated upon a carpet; mats being spread before him for our reception." CLARKE'S *Travels*, vol. ii. p. 401.

ISAIAH, xxii. 23. *Nail.*] In ancient times, and in

the eastern countries, as the way of life, so the houses were much more simple than ours at present. They had not that quantity and variety of furniture, nor those accommodations of all sorts, with which we abound. It was convenient, and even necessary for them, and it made an essential part in the building of a house, to furnish the inside of the several apartments with sets of spikes, nails or large pegs, on which to dispose of and hang up the several moveables and utensils in common use, and proper to the apartment. These spikes they worked into the walls at the first erection of them, the walls being of such materials, that they could not bear their being driven in afterwards ; and they were contrived so as to strengthen the walls by binding the parts together, as well as to serve for convenience. CHARDIN'S account of the matter is this : " They do not drive with a hammer the nails that are put into the eastern walls ; the walls are too hard, being of brick ; or if they are clay, too mouldering ; but they fix them in the brickwork as they are building. They are large nails with square heads, like dice well made : the ends being bent so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." HARMER, vol. i. p. 191. They were put in other places also, in order to hang up other things of various kinds. *Ezek.* xv. 3. *Zech.* x. 4. *Ezra*, ix. 8.

ISAIAH, liv. 12. *I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.*] The meaning of this passage must be, " I will inlay the mouldings, and other members of the architecture which ornament thee as a palace, with the most valuable decorations," as royal halls are adorned in the East.

" The first object that attracts attention," says FRANKLIN (*History of Shah Allum*), " is the dewan aum, or public hall of audience for all descriptions of people. It is situated at the upper end of a spacious square : and though at present much in decay, is a

noble building. On each side of the dewan aum, and all round the square, are apartments of two stories in height, the walls and front of which, in the times of the splendour of the empire, were adorned with a profusion of the richest tapestry, velvets, and silks; the nobles vying with each other in rendering them the most magnificent, especially on festivals and days of public rejoicings, which presented a grand sight. See *Esther*, i. 6. From hence we went to the dewan khass.

“ This building likewise is situated at the upper end of a spacious square, elevated upon a terrace of marble about four feet in height. The dewan khass in former times was adorned with excessive magnificence: and though repeatedly stripped and plundered by successive invaders, still retains sufficient beauty to render it admired. I judge the building to be a hundred and fifty feet in length by forty in breadth. The roof is flat, supported by numerous columns of fine white marble, which have been richly ornamented with inlaid flowered work of different coloured stones: the cornices and borders have been decorated with a frieze and sculptured work. The ceiling was formerly incrustated with a rich foliage of silver throughout its whole extent, which has been long since taken away. The delicacy of the inlaying in the compartments of the wall is much to be admired; and it is a matter of bitter regret to see the barbarous ravages that have been made by picking out the different cornelians, and breaking the marble by violence. Around the exterior of the dewan khass, in the cornice, are the following lines written in letters of gold, upon a ground of white marble: — *If there be a paradise upon earth, this is it, it is this, it is this.* The terrace of this building is composed of large slabs of marble, and the whole building is crowned at top with four cupolas of the same material. The royal baths, built by Shah Jehan are situated a little to the northward of the dewan khass, and consist of three very large rooms, surmounted by domes of white marble. The inside of them about two thirds of the way up is



lined with marble, having beautiful borders of flowers worked in cornelians and other stones, executed with much taste."

JER. ii. 18. *What hast thou to do in the way of Assyria, to drink the waters of the river ?*] The Euphrates is always muddy, and the water, consequently, not good to drink, unless it has stood an hour or two in earthen vessels, for the sand and impurities to settle, which at times lie half a finger thick at the bottom of the vessel. Hence it was not without reason that the Lord said to the Israelites, by the Prophet *Jeremiah*, *What hast thou to do in the way of Assyria, to drink the waters of the river ?* (Euphrates.) For this reason we find in the houses of the city and villages, but particularly those lying on the Great River, many large earthen vessels holding a pailful or two, which they fill from the Euphrates, and do not use till the impurities have settled at the bottom, unless they are very thirsty, and then they drink through their pocket-handkerchiefs. RAUWOLFF'S *Travels*, p. 139.

JER. xxii. 13. *Chambers.*] Upper chambers. The principal rooms anciently in Judea were those above, as they are to this day at Aleppo; the ground floor being chiefly made use of for their horses and servants. RUSSELL'S *Nat. Hist. of Aleppo*, p. 4. BUSBEQUIUS (*Epist.* iii. p. 150.), speaking of the house he had hired at Constantinople, says, "*Pars superior sola habitatur; pars inferior equorum stabulationi destinata est.*" The upper part is alone inhabited; the lower is allotted for the horses' stabling." See TURNER'S *Tour in the Levant*, vol. ii. p. 314.

"At Prevesa the houses are all of wood, for the most part with only a ground floor; and where there is one story, the communication to it is by a ladder or wooden steps on the outside, sheltered, however, by the overhanging eaves of the roof. In this case the horses and cattle occupy the lower chamber, or it is converted into a warehouse, and the family live on the floor above, in which there are seldom more than two rooms." HOB-

HOUSE'S *Journey in Albania*, p. 16. "In Greece, the wealthiest among them, the papas, have houses with two rooms raised on a second floor, the lower part being divided into a stable, cowhouse, and cellar." DODWELL'S *Tour through Greece*, vol. i. p. 169.

JER. xxii. 14. *I will build me a wide house, and large chambers.*] Marg. *through aired*. Several ways of cooling their rooms obtained in Egypt. In some instances it is effected by openings at the top, which let the fresh air in. They make their halls large and lofty, with a dome at the top, which toward the north has several open windows. These are so constructed as to throw the north wind down into the rooms, and effectually to cool them. Other contrivances are adopted to have a thorough circulation of air. Their rooms were ceiled with wood, and were sometimes painted and gilded: to these circumstances the words of the prophet refer. *Judges*, iii. 20.

We learn from Dr. ПОСОККЕ, that in Egypt they often lie in those *cool saloons* that have cupolas to let in the air, having their beds brought on the sofas. And the heat of the Eastern countries, at noon, is so great, in the summer-time, that the people frequently *lie down to sleep* in the middle of the day, especially *people of delicacy*; and so they did anciently, as appears by the instance of Ishbosheth, 2 *Sam.* iv. 5. 7.

Mr. SALE on the *Koran*, note b. p. 295. ch. xxiv. says, "*Sleeping at noon* is a common custom in the East, and all hot countries." So NIEBUHR, *Description de l'Arabie*, p. 6. "As during the height of summer, the sun is almost perpendicularly over Arabia, it is generally so hot in July and August, that, unless in a case of urgent necessity, no one travels from eleven in the morning till three in the afternoon; the Arabs rarely work during that time; *they usually spend it in sleeping* in a souterrain, which admits the wind from the top to make the air circulate. This is likewise the custom at Bagdad, in the island of Charej, and perhaps in other towns of that country."

JER. xxii. 14. *It is ceiled with cedar, and painted with vermilion.*] Speaking of the modern houses at Aleppo, Dr. RUSSELL (p. 2.) says, "their ceilings are of wood, neatly painted, and sometimes gilded, as are also the window-shutters, the panels of some of their rooms, and the cupboard doors, of which they have a great number: these taken together have a very agreeable effect." So MAUNDRELL (*Journey, April 28.*), referring to the houses at Damascus, says, "the ceilings and traves are after the Turkish manner, richly painted and gilded."

JER. xxxvi. 22. *Now the king sat in the winter-house, in the ninth month, and there was a fire on the hearth burning before him.*] In all probability the word translated *hearth*, means a kind of brasier or portable machine to keep fuel together for burning, such as are still used in the East to keep their rooms warm in winter. Such contrivances were in use among the ancient Greeks, and are called by HOMER *Λαμπτηρες*, *Odyss.* xix. lin. 63, 64., where he says that Penelope's maids "threw the embers out of the brasiers upon the floor, and then heaped fresh wood on them to afford both light and warmth." Comp. *Odyss.* xviii. lin. 306—310. 342.

The modern Greeks imitate their ancestors. "There are no chimneys," says Mons. DE GUYS, "in the Greek houses. A brasier is placed in the middle of the room, that those who are not sufficiently warmed at a distance, may more conveniently draw near it. This is a very ancient custom all over the East. The Romans had no other, and the Turks adhere to it. This brasier, called *Λαμπτηρ*, says *Hesychius*, quoted by Madame *Dacier*, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. It stood on a tripod, as at present. Lamps were not used till a long time after." PARKHURST'S *Heb. Lex.* p. 12. 3d edit.

"As the city of Merdin lies high, it is not very hot in summer, and tolerably cold in winter. When the inhabitants cannot keep themselves warm with fur only, they burn, as in other parts of the East, charcoal in a pot

filled with ashes, which they call *Tennur*. The women have also here, as in other parts of Turkey, a fire under a low table, over which they lay a carpet, which they draw over the lap when they sit round the table. This method of warming the room is very agreeable, and consumes only a little firing; but it is at the same time very dangerous; for as not only the whole floor, on which the pot with fire stands, but also the table, is covered with a carpet, a fire often happens." NIEBUHR's *Travels*, part ii. p.394.

EZEK. xiii. 18. *That sew pillows to arm-holes.*] In Barbary and the Levant they "always cover the floors of their houses with carpets: and along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses—indulgences that seem to be alluded to by the *stretching of themselves upon couches*, and by the sewing of pillows to arm-holes." AMOS, vi. 4. SHAW's *Trav.* p.209. 2d edit. But Lady M. W. MONTAGU's description of a Turkish lady's apartment throws still more light on this passage. She says (*Letter 32.* vol. ii. p. 55.), "The rooms are all spread with Persian carpets, and raised at one end of them, about two feet. This is the sofa, which is laid with a richer sort of carpet, and all around it, a sort of couch, raised half a foot, covered with rich silk, according to the fancy or magnificence of the owner. Round about this are placed, standing against the walls, two rows of cushions; the first very large, and the rest little ones. These seats are so convenient and easy, that I believe I shall never endure chairs again as long as I live." And in another place (*Letter 33.* vol. ii. p. 68.) she thus describes the fair Fatima:—"On a sofa raised three steps, and covered with fine Persian carpets, sat the kahya's lady, leaning on cushions of white satin embroidered. She ordered cushions to be given me, and took care to place me in the corner, which is the place of honour."

“ The ambassador was seated in the place of honour, in the corner of the room, and the khan, notwithstanding all entreaty to the contrary, seated himself about three yards distant from his excellency, on the nummud, the long felt carpet that borders the room, which among the Persians is esteemed an act of great respect.” *MORIER’S Second Journey through Persia*, p. 91.

We are informed by Mr. BELL (*Journey to Constantinople*, vol. ii. p. 417.) that the ambassador, accompanied by the gentlemen of his retinue, went into the vizier’s tent, where a stool was prepared for his excellency; the gentlemen stood during the time the ambassador remained; the vizier sat, cross-legged, on a sofa raised about half a foot from the floor, which was all laid with rich carpets. Captain TURNER (*Embassy to Tibet*, p. 245.) says, in his account of a visit to Soopoon Choomboo, “ We took our seats on piles of cushions that had been placed on the opposite side of the room.” See also HUGHES’S *Travels in Sicily*, &c. vol. ii. p. 49.

EZEK. xxvii. 3. *O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, &c.*] “ The bazaars, filled with costly merchandize; picturesque and interesting groups of natives on elephants, camels, horses, and mules; strangers from all parts of the globe, in their respective costume; vessels building on the stocks, others navigating the river; together with Turks, Persians, and Armenians, on Arabian chargers; European ladies in splendid carriages, the Asiatic females in hackeries drawn by oxen; and the motley appearance of the English and nabob’s troops on the fortifications, remind us of the following description of Tyre:—*O thou that art situate, &c. Ezek. xxvii. 3.* This is a true picture of Oriental commerce in ancient times; and a very exact description of the port, and the bazaars of Surat, at the present day.” *FORBES’S Oriental Memoirs*, vol. i. p. 247.

The power of the city of Tyre on the Mediterranean, and in the West, is well known: of this Carthage, Utica, and Cadiz, are celebrated monuments. We know that

she extended her navigation even into the ocean, and carried her commerce beyond England to the north, and the Canaries to the south. Her connections with the East, though less known, were not less considerable; the islands of Tyrus and Aradus (the modern Barhain), in the Persian Gulf. The cities of Faran and Phœnicum Oppidum, on the Red Sea, in ruins even in the time of the Greeks, prove that the Tyrians had long frequented the coast of Arabia and the Indian Sea. But through the vicissitudes of time, the barbarism of the Greeks, and the indolence of the Mahometans, instead of that ancient commerce, so active and so extensive, Tsour (Tyre), reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton, nor any merchant, says VOLNEY, but a single Greek factor in the service of the French of Saïde (Sidon), who scarcely makes sufficient profit to maintain his family. *Trav.* vol. ii. p. 225.

EZEK. xliii. 8. *Thresholds.*] The threshold of the palace of a living prince, and that of a person deceased, held in great esteem, are supposed to be the places where those who proposed to do them honour prostrated themselves, touching them with their foreheads in token of solemn reverence. Probably, for this reason, Ezekiel calls the sanctuary, the *threshold of God*, and temples of idols, their thresholds. It is certain the modern Persians make the threshold in particular the place where their devotees pay their reverence to their entombed saints. Thus immediately after the sixth distich, inscribed on the front of the famous tomb at Com, follows this:—"Happy and glorious is the believer, who through reverence shall prostrate himself with his head *on the threshold* of this gate, in doing which he will imitate the sun and the moon." CHARDIN, tom. i. p. 203.

Among the Tartars they never walk on the threshold of princes, out of respect to them. BERGERON, *Voyage de Calpin*, cap. 10. The caliphs of Bagdad obliged all who entered their palaces to prostrate themselves on the threshold, whereon they set ■ piece of the black stone

of the temple of Mecca, to render it more venerable.  
D'HERBELOT, *Bibl. Orient.*

“On entering the first large hall we were stopt by a silver grating, where we were obliged to take off our shoes: and here we remarked the veneration of the Persians for the threshold of a holy place; a feeling that they preserve in some degree even for the threshold of their houses. Before they ventured to cross it, they knelt down and kissed it, whilst they were very careful not to touch it with their feet. In writing to a prince, or a great personage, it is common for them to say, let me make the dust of your threshold into *Surmeh* (Collyrium) for my eyes.” MORIER'S *Second Journey through Persia*, p. 254.

In a chapel adjoining to that in which the saint lies, in which one of the late kings of that country has a superb tomb, and is supposed to lie interred, are seven sacred songs written in large letters of gold, on a blue ground, in so many distinct panels, in honour of Aaly, Mohammed's son-in-law, and the great saint of the Persians, as also the ancestor of that female saint that lies entombed there. Among other extravagant expressions of praise, there is this distich in the fourth hymn:—  
“The angelic messenger of the truth, Gabriel, kisses every day the threshold of thy gate, because it is the only way to arrive at the throne of Mohammed.”

AMOS, v. 19. *As if he leaned his hand on the wall, and a serpent bit him.*] Serpents sometimes concealed themselves in the holes and chinks of the walls of the Eastern houses. This is confirmed by a remarkable story related by D'HERBELOT:—*Amadeddulat*, who reigned in Persia in the tenth century, found himself reduced to great difficulties, arising from want of attention to his treasury. Walking one day in one of the rooms of his palace, which had been before that time the residence of Jacout, his antagonist, he perceived a serpent, which put its head out of a chink in the wall; he immediately ordered that the place should be searched, and the serpent killed. In opening the wall there, they found a secret

place, in which they could not discover the serpent, but a treasure which was lodged in several coffers, in which Jacout had deposited his most precious effects.

AMOS, ix. 6. *It is he that buildeth his stories in the heaven.*] The chief rooms of the houses of Aleppo at this day are those above, the ground floor being chiefly made use of for their horses and servants. Perhaps the prophet referred to this circumstance, when he spoke of the heavens as God's chambers, the most noble and splendid apartments of the palace of God, where his presence is chiefly manifested, and the collection of its offices, its numerous little mean divisions of this earth.

"In this country it is uncommon, except with the lower classes, to live upon the ground floor, which is, therefore, generally occupied as out-buildings: the first floor being that always inhabited by the family." *HOLLAND'S Travels in Albania*, p. 158.

MATT. vii. 26. *A foolish man which built his house upon the sand.*] The fishermen in Bengal build their huts in the dry season on the beds of sand, from which the river has retired. When the rains set in, which they often do very suddenly, accompanied by violent north-west winds, the water pours down in torrents from the mountains. In one night multitudes of these huts are frequently swept away, and the place where they stood is the next morning undiscoverable. *WARD'S Hindoos*, vol. ii. p. 335.

"It so happened, that we were to witness one of the greatest calamities that have occurred in Egypt in the recollection of any one living. The Nile rose this season three feet and a half above the highest mark left by the former inundation, with uncommon rapidity, and carried off several villages, and some hundreds of their inhabitants. I never saw any picture that could give a more correct idea of a deluge than the valley of the Nile in this season. The Arabs had expected an extraordinary inundation this year, in consequence of the scarcity of water the preceding season; but they did not apprehend it would rise to such a height. They generally erect fences of earth and reeds around their villages, to keep



the water from their houses ; but the force of this inundation baffled all their efforts. Their cottages, being built of earth, could not stand one instant against the current ; and no sooner did the water reach them, than it levelled them with the ground. The rapid stream carried off all that was before it ; men, women, children, cattle, corn, every thing was washed away in an instant, and left the place where the village stood without any thing to indicate that there had ever been a house on the spot." BELZONI's *Researches in Egypt*, p. 299.

MATT. XX. 6, 7. *And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ? They say unto him, Because no man hath hired us.*] "The most conspicuous building in Hamadan is the Mesjid Jumah, a large mosque now falling into decay, and before it a maidan or square, which serves as a market-place. Here we observed every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Saviour's parable of the labourers in the vineyard in the 20th chapter of *Matthew*, particularly when, passing by the same place late in the day, we still found others standing idle, and remembered his words, *Why stand ye here all the day idle ?* as most applicable to their situation ; for in putting the very same question to them, they answered us, *Because no man hath hired us.*" MORIER'S *Second Journey through Persia*, p. 265.

The *αγορα* at Athens seems to have been in many respects similar to the forum at Rome ; much business was transacted there, and the courts of justice held. Thither many resorted to hear the news, and the discourses of the philosophers. In the porticos there were many statues. XENOPHON in HIPPARCH. p. 560. ed. 1581. ÆSCHINES in *Or. pro CTESIPH.* CORN. NEPOS *Vit. Miltiades*, c. 6.

MARK, ii. 4. *They uncovered the roof where he was.*] The most satisfactory interpretation of this passage may be obtained from Dr. SHAW, who acquaints us, that “the houses throughout the East are low, having generally a ground floor only, or one upper story, and flat roofed, the roof being covered with a strong coat of plaster of terrace. They are built round a paved court, into which the entrance from the street is through a gateway or passage-room furnished with benches, and sufficiently large to be used for receiving visits or transacting business. The stairs which lead to the roof are never placed on the outside of the house in the street, but usually in the gateway, or passage-room to the court, sometimes at the entrance within the court. This court is now called in Arabic, *el woost*, or the middle of the house; literally answering to το μεσον of *St. Luke*, v. 19. It is customary to fix cords from the parapet walls, *Deut.* xxii. 8., of the flat roofs across this court, and upon them to expand a veil or covering, as a shelter from the heat. In this area probably our Saviour taught. The paralytic was brought on to the roof by making a way through the crowd to the stairs in the gateway, or by the terraces of the adjoining houses. They rolled back the veil, and let the sick man down over the parapet of the roof into the area or court of the house, before Jesus.” *Trav.* p. 277.

JOHN, iv. 9. *The Jews have no dealings with the Samaritans.*] “Nablous is now the principal city of Samaria: its walls are not very formidable, for I saw several inhabitants enter by climbing over them; and it has two gates. It contains about 1200 houses, nearly all Turks, there being very few Christians, and some Jews; which latter, here, and all through Samaria, are still divided from their brethren by the same schism which distinguished them of old.” *TURNER’S Tour in the Levant*, vol. ii. p. 156.

JOHN, xviii. 3. *Lanterns.*] NORDEN, among other particulars, has given some account of the lamps and lanterns that they make use of commonly at Cairo.

"The lamp is of the palm-tree wood, of the height of twenty-three inches, and made in a very gross manner. The glass that hangs in the middle is half filled with water, and has oil on the top, about three fingers in depth. The wick is preserved dry at the bottom of the glass, where they have contrived a place for it, and ascends through a pipe. These lamps do not give much light; yet they are very commodious, because they are transported easily from one place to another.

"With regard to the lanterns, they have pretty nearly the figure of a cage, and are made of reeds. It is a collection of five or six glasses, like to that of the lamp which has been just described. They suspend them by cords in the middle of the streets, when there is any great festival at Cairo, and they put painted paper in the place of the reeds." Part i. p. 83.

Were these the lanterns that those who came to take Jesus made use of? or were they such lamps as these that Christ referred to in the parable of the virgins? or are we rather to suppose that these lanterns are appropriated to the Egyptian illuminations, and that *Pococke's* account of the lanterns of this country will give us a better idea of those that were anciently made use of at Jerusalem? Speaking of the travelling of the people of Egypt, he says, "By night they rarely make use of tents, but lie in the open air, having large lanterns made like a pocket paper-lantern, the bottom and top being of copper tinned over, and instead of paper they are made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c. and they have a contrivance to hang it up abroad by means of three staves."

ACTS, ix. 34. *Arise, and make thy bed.*] Mattresses, or something of that kind, were used for sleeping upon. The Israelites formerly lay upon carpets. AMOS, ii. 8. RUSSELL (p. 90.) says, the "beds consist of a mattress laid on the floor, and over this a sheet (in winter, a carpet or some such woollen covering), the other sheet being sewed to the quilt. A divan cushion often serves

for a pillow and bolster." They do not now keep their beds made : the mattresses are rolled up, carried away, and placed in cupboards till they are wanted at night. Hence we learn the propriety of our Lord's address to the paralytic, Arise, take up thy bed, and walk. *Matt. ix. 6.*

" Bed-chambers are not to be sought for in Greek or Turkish habitations. The sofas of their living apartments are the places of nightly repose with the higher classes : the floor with those of inferior rank. Upon the sofas are spread their cotton or woollen mattresses, cotton sheets, sometimes with worked muslin trimmings, and ornamented quilts. Neither men nor women take off more than a small part of their dress ; and the lower classes seldom make any change whatever, before throwing themselves down among the coarse woollen cloaks, which form their nightly covering." *HOLLAND'S Travels in Albania*, p. 158.

*Acts, xx. 8, 9. And there were many lights in the upper chamber where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep ; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.*] " The house in which I am at present living gives what seems to me a correct idea of the scene of Eutychus's falling from the upper loft while Paul was preaching. *Acts, xx. 6. 12.* According to our idea of houses, the scene is very far from intelligible : and, besides this, the circumstance of preaching generally leaves on the mind of cursory readers the notion of a church. To describe this house, which is not many miles distant from the Troad, and perhaps, from the unchanging character of Oriental customs, nearly resembles the houses then built, will fully illustrate the narrative. On entering my host's door, we find the first floor entirely used as a store ; it is filled with large barrels of oil, the produce of the rich country for many miles round : this space, so far from being habitable, is sometimes so dirty with the dripping of the oil, that it is difficult to pick out a clean footing from

the door to the first step of the staircase. On ascending, we find the first floor, consisting of an humble suite of rooms, not very high ; these are occupied by the family, for their daily use. It is on the next story that all their expense is lavished : here my courteous host has appointed my lodging : beautiful curtains and mats, and cushions to the divan, display the respect with which they mean to receive their guest. Here, likewise, their splendour, being at the top of the house, is enjoyed by the poor Greeks, with more retirement and less chance of molestation from the intrusion of Turks ; here, when the professors of the college waited upon me to pay their respects, they were received in ceremony, and sat at the window. The room is both higher and also larger than those below ; it has two projecting windows ; and the whole floor is so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street. In such an upper room, secluded, spacious, and commodious, St. Paul was invited to preach his parting discourse. The divan, or raised seat, with mats or cushions, encircles the interior of each projecting window ; and I have remarked, that, when the company is numerous, they sometimes place large cushions behind the company seated on the divan ; so that a second tier of company, with their feet upon the seat of the divan, are sitting behind, higher than the front row. Eutychus, thus sitting, would be on a level with the open window ; and, being overcome with sleep, he would easily fall out from the third loft of the house into the street, and be almost certain, from such a height, to lose his life. Thither St. Paul went down, and comforted the alarmed company by bringing up Eutychus alive. It is noted, that *there were many lights in the upper chamber*. The very great plenty of oil in this neighbourhood would enable them to afford many lamps ; the heat of these and so much company would cause the drowsiness of Eutychus, at that late hour, and be the occasion likewise of the windows being open." JOWETT'S *Christian Researches in the Mediterranean*, p. 66.

PHIL. ii. 15. *Among whom ye shine as lights in the world.*] This metaphor has an allusion to the buildings which we call *light-houses*, the most illustrious of which was raised in the island of *Pharos*, when *Ptolemy Philadelphus* built that celebrated tower, on which a bright flame was always kept burning in the night, that mariners might perfectly see their way, and be in no danger of suffering shipwreck. Some of these light-houses were constructed in the form of human figures. The colossus at Rhodes held in one hand a flame which enlightened the whole port. These lights were also sometimes moveable, and were used to direct the marches of the caravans in the night. *Pitts* thus describes them :—  
 “ They are somewhat like iron stoves, into which they put short dry wood, which some of the camels are loaded with. Every cotter hath one of these poles belonging to it, some of which have ten, some twelve of these lights on their tops, and they are likewise of different figures, one perhaps oval, another triangular, or like an N or M, &c. so that every one knows by them his respective cotter. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another.” *Dr. Pococke, Travels*, vol. i. p. 33.

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## CHAP. II.

### MARRIAGE.

GEN. xxiv. 4. *Thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.*] A young person in Bengal is like Isaac ; he has nothing to do in the choice of his wife. Parents employ others to seek wives for their sons. Those who leave their homes in search of employment, always marry their children in their country, and among their acquaintance at home ;

never among the people with whom they reside. WARD's *View of the Hindoos*, vol. ii. p. 315.

“The retired life of the Eastern women, which seldom allows a young man to make a free choice, as he cannot judge of the temper of the young woman, nor of their mute, but significant expression, under the veil, had introduced the custom, that the parents took it upon them to choose wives for their sons. We have seen that Hagar gave Ishmael an Egyptian woman for his wife. In the first heroic times of Greece, the same custom prevailed, and on the same grounds. As many wars had arisen from violently carrying off women or virgins, it was thought they could not be guarded with sufficient care. Hence the youth was seldom acquainted with the bride, whom the father had asked for him. Achilles refused the offered choice of the three daughters of Agamemnon, and said that his father Peleus would give him a wife.” STOLLBERG's *History of Religion*, part i. p. 141.

GEN. xxix. 20. *And Jacob served seven years for Rachel: and they seemed unto him but a few days, for the love he had to her.*] HERODOTUS (*Clio*, p. 82. edit. Gale,) mentions a very singular custom among the Babylonians, which may serve to throw light on the conduct of Laban towards Jacob. “In every district they annually assemble all the marriageable virgins on a certain day; and when the men are come together, and stand round the place, the crier, rising up, sells one after another, always bringing forward the most beautiful first: and having sold her for a great sum of gold, he puts up her who is esteemed second in beauty. On this occasion, the richest of the Babylonians used to contend for the fairest wife, and to outbid one another; but the vulgar are content to take the ugly and lame with money: for when all the beautiful virgins are sold, the crier orders the most deformed to stand up, and after he has openly demanded who will marry her with a small sum, she is at length given to the man that is contented to marry her with the least. In this manner, the money arising from the sale of the handsome, serves

for a portion to those whose look is disagreeable, or who have any bodily imperfection. A father was not permitted to indulge his own fancy in the choice of a husband for his daughter, neither might the purchaser carry off the woman which he had bought, without giving sufficient security that he would live with her as his own wife. Those also who received a sum of money with such as could bring no price in this market, were obliged to give sufficient security that they would live with them ; and if they did not, they were compelled to refund the money."

In Java, the consent of the relations being obtained, the bridegroom is bound to serve the parents of the bride for a year. RAFFLES'S *History of Java*, vol. i. p. 325.

"The Naudowesies have a singular method of celebrating their marriages, which seems to bear no resemblance to those made use of by any other I passed through. When one of their young men has fixed upon a young woman he approves of, he discovers his passion to her parents, who give him an invitation to come and live with them in their tent : he accordingly accepts the offer, and by so doing engages to reside in it for a whole year in the character of a menial servant ; during this time he hunts, and brings all the game he kills to the family : by which means the father has an opportunity of seeing, whether he is able to provide for the support of his daughter, and the children that may be the consequence of their union. This, however, is only done whilst they are young men, and for their first wife, and not repeated like Jacob's servitude. When this period is expired, the marriage is solemnized after the custom of the country." (CLARK and LEWIS'S *Trav. to the Missouri*, p. 101.

"In the mode of marriage by Ambel Ana, the father of a virgin makes choice of some young man for her husband, generally from an inferior family, who renounces all farther right to, or interest in him, and he is taken into the house of his father-in-law, who kills a buffalo on the occasion, and receives twenty dollars from the son's relations ; after this, the booroo bye'nya (the good and bad of him) is vested in the wife's family. If he



murders or robs, they pay the bangoon or the fine : if he is murdered, they receive the bangoon : they are liable to any debts he may contract after marriage, those prior to it remaining with his parents. He lives in the family in a state between that of a son and a debtor ; he partakes as a son of what the house affords, but has no property in himself : his rice-plantation, the produce of his pepper-garden, with every thing that he can gain or earn, belong to the family. He is liable to be divorced at their pleasure, and though he had children, must leave all, and return naked as he came. The family sometimes indulge him with leave to remove to a house of his own, and take his wife with him : but he, his children, and effects, are still their property. If he has not daughters by the marriage, he may redeem himself and wife by paying her joojoor ; but if there are daughters before they are emancipated, the difficulty is enhanced, because the family are equally entitled to their value : it is common, however, when they are upon good terms, to release him, on the payment of one joojoor, or at most with the addition of an addat of fifty dollars ; with this addition, he may insist upon a release whilst his daughters are not marriageable." MARSDEN'S *Sumatra*, p. 224.

JUDGES, xiv. 10. *They brought thirty companions to be with him.*] " In the evening I attended one of the marriages. Three priests assisted in performing it. A multitude of men and boys set off with lights in their hands, an hour after sunset, from the house of the bridegroom (leaving the bridegroom in his father's house) to that of the bride. After waiting nearly half an hour, the bride came out, attended by her female friends, and the procession began : the men going first, and after them the women with the bride in their front. On their coming near the church they halted, while the bridegroom proceeded first into the church with his father and companions, in number certainly more than thirty, to be ready to receive his bride. After this, the bride and her party entered by the door and apartment belonging to the women. An incessant noise and tumult prevailed

throughout the ceremony, which lasted near half an hour." JOWETT's *Christian Researches in Syria*, p. 87.

RUTH, iii. 9. *And he said, Who art thou? and she answered, I am Ruth thine handmaid; spread therefore thy skirt over thine handmaid, for thou art a near kinsman.*] This peculiar ceremony was designed as a recognition and acknowledgment of affinity, and of the duties connected with it. "About two o'clock we came to an encampment, where it was resolved to rest ourselves. One of my guides, in taking off the luggage, placed my gun in such a situation, intentionally, that unless I had snatched it up, the camel would have knelt upon it, and broken it. The chief came out to welcome us, and led me into his tent; he then stooped to the ground, and spreading out the bosom of his skirt, said to me, Son of my uncle, if thou hast nothing else to sleep on, thou shalt rest thee here." Sir F. HENNIKER's *Notes during a Visit to Egypt, Nubia, &c.* p. 261.

ISAIAH, xlv. 18. *Shut their eyes.*] One of the solemnities at a Jewish wedding at Aleppo, is *fastening the eyelids together with gum*. The bridegroom is the person who opens the bride's eyes, at the appointed time. RUSSELL's *Hist. of Aleppo*, p. 132. To this custom there does not appear to be any reference in the Scriptures; but it was used also as a punishment in these countries. Sir T. ROE's chaplain, in his account of his voyage to the East Indies, mentions a son of the Great Mogul, whom he had seen, who had been cast into prison by his father, where "his eyes were sealed up (by something put before them which might not be taken off) for the space of three years, after which time that seal was taken away, that he might with freedom enjoy the light, though not his liberty." P. 471. "He caused his eyes to be sewed up, as it is sometimes the custom here, to the end to deprive him of sight with excæcating him, that so he might be unfit to cause any more commotions; which sewing, if it continue long, they say it wholly causes loss of sight: but after a while, the father caused this prince's eyes to be unripped again, so that he was not blinded,

but saw again, and it was only a temporary penance." *Della Valle*, p. 29. Other princes have been treated after a different manner, when it has been thought fit to keep them under: they have had *drugs* administered to them to render them *stupid*. Thus OLEARIUS tells us (p. 915.) that Schach Abas, the celebrated Persian monarch, who died in 1629, ordered a certain quantity of opium to be given every day to his grandson, who was to be his successor, to render him stupid, that he might not have any reason to fear him. Such are probably the circumstances alluded to in this passage, as also in *Isaiah*, vi. 10., and in this view how beautiful do these words appear! The quality of the persons thus treated, the tenderness expressed, in these sorts of punishments, the temporary nature of them, and the after-design of making them partakers of the highest honours, all which circumstances appear in these quotations, serve to throw a softness over this dispensation of Providence towards those who deserved great severity.

MATT. xxii. 11. *A wedding garment.*] It was usual for persons to appear at marriage feasts in a sumptuous dress, generally adorned with florid embroidery, as some writers tell us (see *Rev.* xix. 8. and HAMMOND, *in loc.*); but as it could not be expected that travellers thus pressed in should themselves be provided with it, we must therefore conclude, not only from the magnificence of the preparations, to which we must suppose the wardrobe of the prince corresponded, but likewise from the following circumstance of resentment against this guest, that a robe was offered, but refused by him: and this is a circumstance which (as *Calvin* observes) is admirably suited to the method of God's dealing with us, who indeed requires holiness in order to our receiving the benefits of the gospel, but is graciously pleased to work it in us by his Holy Spirit, and therefore may justly resent and punish our neglect of so great a favour.

The following extract will show the importance of having a suitable garment for a marriage-feast, and the offence taken against those who refuse it when presented

as a gift. "The next day, Dec. 3., the king sent to invite the ambassadors to dine with him once more. The Mehemander told them, it was the custom that they should wear over their own clothes the best of those garments which the king had sent them. The ambassadors at first made some scruple of that compliance: but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands if they presented themselves before him without the marks of his liberality, they at last resolved to do it; and, after their example, all the rest of the retinue." *Ambassador's Travels*, p. 188.

MATT. XXV. 6. *And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.*] It was the custom among the ancient Greeks to conduct the new married couple home with torches or lamps. Thus HOMER describes a marriage procession:

*The sacred pomp and genial feast delight,  
And solemn dance and hymeneal rite;  
Along the street the new-made brides are led,  
With torches flaming to the nuptial bed!  
The youthful dancers in a circle bound  
To the soft flute and cithern's silver sound;  
Through the fair streets the matrons in a row  
Stand in their porches and enjoy the show.*

*Iliad*, xviii. lin. 569.

A like custom is still observed among the pagan East Indians; "for on the day of their marriage, the husband and wife, being both in the same palanquin, go out between seven and eight o'clock at night, accompanied with all their kindred and friends; the trumpets and drums go before them, and they are lighted by a multitude of massals, which are a kind of flambeaux. The new married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the palanquin." *Agreement of Customs between East Indians and Jews*, Art. xvii. p. 68.

The Roman ladies were led home to their husbands' houses in the evening by the light of torches. KENNETT'S *Roman Antiquities*, part ii. b. v. c. 9. These circumstances strongly illustrate the parable of the ten virgins, especially where it is said, that *they went out to meet the bridegroom with their lamps*.

In "*The Customs of the East Indians and the Jews compared*," the following statement, in some particulars different from the other extract, is given of the marriage ceremonies of the former, which is remarkable for the affinity it bears to the usages of the latter people. "On the day of their marriage, the husband and the wife, being both in the same *palki* or *palanquin*, go out between seven and eight o'clock at night accompanied with all their kindred and friends. The trumpets and drums go before them; and they are lighted by a number of massals, which are a kind of flambeaux. Immediately behind the palanquin of the new married couple walk many women, whose business it is to sing verses, wherein they wish them all kind of prosperity. The new married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them; the whole house is enlightened with little lamps, and many of these massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the palanquin. This sort of lights are nothing else but many pieces of old linen, squeezed hard against one another in a round figure, and thrust down into a mould of copper. Those who hold them in one hand have in the other a bottle of the same metal with the mould of copper, which is full of oil, and they take care to pour out of it from time to time upon the linen, which otherwise gives no light." The Jewish brides were conducted home in the evening. *Il. xviii. v. 491.*

Vesper adest; Juvenes, consurgite: vesper Olympo  
 Expectata diu vix tandem lumina tollit.  
 Surgere jam tempus, jam pingues linquere mensas:  
 Jam veniet virgo; jam dicetur Hymenæus.

CATULLI *Epithalam.*

"In a Hindoo marriage the officiating brahmin places

the hand of the bride on that of the bridegroom, and ties them together with a garland of flowers. Afterwards their garments are tied together by a piece of cloth, as a token of their union." WARD's *View of the Hindoos*, vol. iii. p. 173. CLARKE's *Travels*, vol. iii. p. 200., and FORBES's *Oriental Memoirs*, vol. iii. p. 53.

MATT. XXV. 10. *And the door was shut.*] "At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, Behold the bridegroom cometh, go ye out to meet him. All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain." WARD's *View of the Hindoos*, vol. iii. p. 171. HUGHES's *Travels in Sicily*, vol. ii. p. 29.

One of the marriage ceremonies in Ceylon is that of tying together the clothes of the bride and bridegroom. DAVY's *Account of Ceylon*, p. 166.

In Hindostan, on the day appointed by the brahmins for a marriage, the bridegroom, distinguished by a crown on his head, richly decked with jewels, and attended by the sons of all the persons of the same trade in the town, some on horseback, others in palanquins and coaches, dressed in a showy manner, proceed through the chief

streets, accompanied with music and gilded pageants. Next day the bride takes her turn, attended by all the maidens of the same family, in the same pompous way; and towards evening, returns home to be joined in wedlock, that being the time of performing the ceremony among the Hindoos. It begins by kindling a fire, and placing it between the parties to be married, to intimate the ardency which ought to be in their affections: then both are enclosed with a silken string, to denote the indissoluble bond of matrimony. After this, a cloth is put between them, to signify, that before marriage there ought to be no intimacy between them. This done, the brahmins pronounce a certain form of words, enjoining the man to allow the woman all things convenient for her, and charging the woman to be faithful to her husband: then a blessing being pronounced upon them, that they may be fruitful, the cloth is taken away, and the silken string unloosed; which puts an end to the ceremony. *Modern Univer. Hist.* vol. vi. p. 277.

The brahmins at the Hindoo temples never appear without the zennar, or sacred string, passing over them from the left shoulder: the upper part of their body is generally naked; but a piece of fine cotton is tied round the waist, and falls in graceful folds below the knee. See FORBES's *Oriental Memoirs*, vol. i. p. 70.

The marriage ceremonies, which vary but little throughout Hindostan, may be thus briefly stated: The bridegroom goes in procession to the house where the bride's father resides, and is there welcomed as a guest. The bride is given to him by her father, in the form usual at every solemn donation, and their hands are bound together with cusa grass: he clothes the bride with an upper and lower garment; and the skirts of her mantle and his are tied together. The bridegroom makes oblations to fire (the emblem of love), and the bride drops rice on it as an oblation. The bridegroom solemnly takes her hand in marriage. She treads on a stone and muller. They walk round the fire; the bride steps seven times conducted by the bridegroom, and he

then dismisses the spectators, the marriage being now complete and irrevocable. In the evening of the same day the bride sits down on a bull's hide, and the bridegroom points out to her the polar star, as an emblem of stability. They then partake of a meal. The bridegroom remains three days at the house of the bride's father. On the fourth day he conducts her to his own house in solemn procession. She is there welcomed by his kindred; and the solemnity ends with oblations to fire. Another writer on the Hindoo marriages, after reciting the previous ceremonies, says, "The tali, which is a riband with a golden head hanging to it, is held ready; and, being shown to the company, some prayers and blessings are pronounced; after which the bridegroom takes and hangs it about the bride's neck. This knot is what particularly secures his possession of her: for, before he had put the tali on, all the rest of the ceremonies might have been made to no purpose; but when once the tali is put on, the marriage is indissoluble; and, whenever the husband dies, the tali is burnt, to show that the marriage bands are broken." In ancient and modern history we find the numbers seven and three generally considered to be sacred; the former number is most common in Scripture; among the Greeks and Romans the latter prevails. *FORBES'S Orient. Memoirs*, vol. iii. pp. 300. 302. 326.

LUKE, xiv. 8, 9, 10. *When thou art bidden of any man to a wedding, &c.*] "It was fixed that at the end of August, the Ameen-ad-Dowlah, or second vizier, was to give an entertainment to the ambassador and suite; and on the day appointed, as is usual in Persia, a messenger came to us, about five o'clock in the evening, to bid us to the feast. I might make use of scriptural language to commence my narration. *A certain man made a great supper, and bade many, and sent his servant, at supper time, to say to them that were bidden, Come, for all things are ready.* Luke, xix. 16, 17. The difficulty which infidels have made to the passage of which this is the commencement, arises from the appa-



rent harshness of asking people to an entertainment, and giving them no option, by punishing them, in fact, for their refusal. Whereas all the guests to whom, when the supper was ready, the servant was sent, had already accepted the invitation, and were, therefore, already pledged to appear at the feast, at the hour when they might be summoned ; they were not taken unprepared, and could not, in consistency or decency, plead any prior engagement.

“ When a Persian enters a mejlis, or assembly, after having left his shoes without, he makes the usual salutation of *Selem aleikum*, Peace be unto you, which is addressed to the whole assembly, as it were saluting the house (*Matt. x. 12.*) ; and then, measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes that arise on matters of precedence are numerous ; and it was easy to observe, by the countenances of those present, when any one had taken a higher seat than that to which he was entitled. Mollahs, the Persian scribes, are remarkable for their arrogance in this respect ; and will bring to mind the caution that our Saviour gave to the Jews against their scribes, whom, among other things, he characterises as loving the uppermost places at feasts, *Mark, xii. 39.* The master of the entertainment has, however, the privilege of placing any one as high in the ranks of mejlis as he may choose ; and we saw an instance of it on this occasion ; for when the assembly was nearly full, the governor of Kashan, a man of humble mien, although of considerable rank, came in, and had seated himself at the lowest place, when the Ameen-ad-Dowlah, after having testified his particular attentions to him, by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, and which he accordingly did.” *MORIER'S Second Journey through Persia*, p. 143.

“ The next day, in a visit I made this Khan, his

son, the governor, arose hastily from his seat, and retired. I soon understood, from my interpreter, that I had ignorantly affronted him, by going higher up the room than he was seated, though I was on the opposite side. I could hardly avoid laughing at so ridiculous a ceremony, especially as I was his guest ; but whether it was at his option, his father being present, to go as high up the room as he pleased, it seemed as little consistent with my own health, as common regard to my own dignity, to sit near the door." HANWAY'S *Travels through Persia*, vol. i. p. 218.—"The bride and bridegroom are seated at one end of a great temporary hall, under a kind of canopy, with their faces to the east. The bride is on the left hand of the bridegroom, and a certain number of brahmins stand on each side of them. The relations and guests sit round the room on the floor, which is spread with new mats, covered with carpets, and these generally likewise covered with white linen, chairs being unknown but in the possession of Europeans ; and to have a seat elevated above the level of the floor, is a mark of distinction and superiority." CRAUFURD'S *Sketches of the Hindoos*, vol. ii. p. 6.

At Labadea, in Greece, the "master of the house takes his seat, his wife sitting by his side, at the circular tray, and stripping his arms quite bare, by turning back the sleeves of his tunic towards his shoulders, he serves out the soup and the meat. Only one dish is placed upon the table at the same time ; if it contains butcher's meat, or poultry, he tears it into pieces with his fingers. During meals, the meat is always torn with the fingers. Knives and spoons are little used, and they are never changed. When meat or fish is brought in, the host squeezes a lemon over the dish. The room all this while is filled with girls belonging to the house, and other menial attendants, all appearing with naked feet ; also with a mixed company of priests, physicians, and strangers visiting the family. All these are admitted on the raised part of the floor, or divan ; below are collected meaner dependants, peasants, old women, and

slaves, who are allowed to sit there upon the floor, and to converse together. When the meal is over, a girl sweeps the carpet, and the guests are then marshalled, with the utmost attention to the laws of precedence, in regular order upon the divan ; the master and mistress of the house being seated at the upper end of the couch, and the rest of the party forming two lines, one on either side, each person being stationed according to his rank." CLARKE'S *Travels*, vol. iv. pp. 120. 122.

" Towards evening the eldest son of the consul (at Jean d'Acre, the ancient Ptolemais) conducted me to the wedding-feast of a considerable Greek, whose father is a priest, and his brother secretary to the governor of Galilæa. All the guests who were invited assembled, without distinction, in a saloon, where they were inspected by the master of the ceremonies, and some had to move higher and others lower ; thus it happened when we came, that two, who had already seated themselves at the top, were obliged to move down lower. This explained to me the discourse of Jesus, *Luke*, xiv. 8." STEPHEN SCHULZ, vol. v. p. 237.

JOHN, ii. 1. *There was a marriage in Cana.*] The following circumstances, as connected with marriage, are too remarkable to be passed over unnoticed :—" Upon ordinary occasions it was usual to throw amongst the populace, as the procession moved along, money, sweetmeats, flowers, and other articles ; which the people caught in cloths made for such occasions, stretched in a particular manner upon frames. With regard to the money, however, there appears often to have been a mixture of economy, or rather of deception ; which probably arose from the necessity of complying with a custom that might be ill suited to the fortunes of some, and to the avarice of others ; for we find that it was not uncommon to collect bad money, called *kelb*, at a low price, to throw away at nuptial processions.

" The bride on the day of marriage was conducted with great ceremony by her friends to her husband's house ; and immediately on her arrival she made him a variety

of presents: especially of household furniture, with a spear and a tent. There seems to be a curious similitude in some of these ceremonies to customs which prevailed among the old Germans, before they left their forests, as well as among the Gothic nations, after they were established in their conquests. *Tacitus* observes that the German bridegrooms and brides made each other reciprocal presents, and particularly of arms and cattle. The gifts made to an eastern bride appear likewise to have been upon the same principle with the morgengabe, or morning gift, which it was common for the European husband in the early and middle ages to present to his wife on the morning after marriage." *RICHARDSON'S Dissert. on the East*, p. 343. *HUGHES'S Travels in Sicily*, vol. ii. p. 30.

"On the morning of the celebration of a marriage, the bride presents her intended husband with a coat of mail, helmet, and all other articles necessary to a full equipment for war. Her father on the same day gives her a small portion of her dowry; while he at the same time receives from his son-in-law an exchange of genealogies: a punctilio, on which they all pique themselves with as great a nicety as on any point of personal honour: every man being more or less esteemed according to the purity and illustrious names of his descent. When the first child of the marriage is born, the father of the bride pays up the residue of her fortune to the husband, presenting her at the same auspicious moment with the distinguishing badges of a married woman, never put on with this tribe until offspring is the fruit of union: which honourable marks are a long white veil over a sort of red coif, all the rest of the dress being white also." *Sir R. K. PORTER'S Travels in Persia*, vol. i. p. 143.

1 Cor. ix. 5. *Have we not power to lead about a sister, a wife, as well as other apostles?*] "We went to view the nocturnal procession which always accompanies the bridegroom, in escorting his betrothed spouse from the paternal roof to that of her future husband. This

consisted of nearly one hundred of the first persons in Joannina, with a great crowd of torch-bearers, and a band of music. After having received the lady, they returned, but were joined by an equal number of ladies, who paid this compliment to the bride: these were also attended by their maid servants, many of whom carried infants in their arms, dressed in prodigious finery. The little bride, who appeared extremely young, walked with slow, and apparently reluctant step, according to custom, supported by a matron on each side, and another behind." This ceremony may throw some light upon the expression of *St. Paul*, *γυναικα περιλαβειν*, 1 *Cor.* ix. 5., misunderstood by some commentators." *HUGHES'S Travels in Sicily, &c.*, vol. ii. p. 20.

*TITUS*, ii. 5. *Keepers at home.*] Jealousy is so common and powerful among the people of the East, that their wives are very much confined to their houses. *RUSSELL* informs us (*Hist. of Aleppo*, p. 113.), that "the Turks of Aleppo being very jealous, keep their women as much at home as they can, so that it is but seldom that they are allowed to visit each other. Necessity, however, obliges the husbands to suffer them to go often to the bagnio, and Mondays and Thursdays are a sort of licensed days for them to visit the tombs of their deceased relations, which furnishes them with an opportunity of walking abroad in the gardens or fields: they have so contrived, that almost every Thursday in the spring bears the name of some particular sheik (or saint) whose tomb they must visit on that day. Their cemeteries and gardens are out of their cities in common. By this means the greatest part of the Turkish women of the city get abroad to breathe the fresh air at such seasons, unless confined (as is not uncommon) to their houses, by order of the bashaw, and so deprived even of that little freedom which custom had procured them from their husbands." The prohibitions of the bashaws are designed, or pretended to be designed, at least, to prevent the breach of chastity, for which these liberties of going abroad might be supposed to afford an opportunity;

for the same reason, it may be apprehended, that St. Paul joins the being *chaste and keepers at home* together.

REV. xxi. 2. *Prepared as a bride.*] In the East brides frequently change their dress, and are presented each time they do so to the bridegroom. D'ARVIEUX gives this account of the Arabs (*Voyage dans la Pal.* p.225.):—"When the evening is come, the women present the bride to her future husband. The women who conduct her make him a compliment, who answers not a word, sitting perfectly still, with a grave and serious air. This ceremony is three times repeated the same evening; and whenever they change the bride's dress, they present her to the bridegroom, who receives her always with the same gravity. It is a sort of magnificence in the East, frequently to dress and undress the bride, and to cause her to wear in that same day all the clothes made up for her nuptials. The bridegroom's dress is also frequently changed for the same reason." An attention to this circumstance throws an energy into the words of St. John, when he speaks of the New Jerusalem coming down from God out of heaven, *prepared as a bride for her husband.* HARMER, vol. ii. p. 122.

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### CHAP. III.

#### CHILDREN.

GEN. xv. 3. *One born in my house is mine heir.*] "It is still the custom in India, especially among the Mahomedans, that in default of children, and sometimes where there are lineal descendants, the master of a family adopts a slave, frequently a Haffshee Abyssinian, of the darkest hue, for his heir; he educates him agreeably to his wishes, and marries him to one of his daughters. As the reward of superior merit, or to suit the caprice of an arbitrary despot, this honour is also con-

ferred on a slave recently purchased, or already grown up in the family ; and to him he bequeaths his wealth, in preference to his nephews, or any collateral branches. This is a custom of great antiquity in the East, and prevalent among the most refined and civilised nations. In the earliest period of the patriarchal history, we find Abraham complaining for want of children, and declaring that either Eliezer of Damascus, or probably one born from him in his house, was his heir, to the exclusion of Lot, his favourite nephew, and all the other collateral branches of his family." *FORBES'S Oriental Memoirs*, vol. iv. p. 201. *HALBED'S Gentoo Laws*, p. 81. " Among the American Indians, if any neighbours are bereaved by death, or by an enemy, of their children, those who are possessed of the greatest number of slaves supply the deficiency : and these are adopted by them, and treated in every respect as if they really were the children of the person to whom they are presented." *CARVER'S Travels in North America*, p. 158. — Among the Mamelukes, the freed-man is called the child of the house. " Ibrahim, one of the kiayas or colonels of the Janisaries, had so multiplied his free-men, that of the twenty-four beys, which should be their number, no less than eight were of his household. At his death, which happened in 1757, his house, that is, his enfranchised slaves, divided among themselves, but united against all others, continued to give the law." — *VOLNEY'S Travels*, vol. i. p. 112.

GEN. xxi. 8. *And the child grew and was weaned, and Abraham made a great feast the same day that Isaac was weaned.*] It was the usage of various nations, from time immemorial, solemnly to initiate their children, and especially if it was the first-born, and a son, by certain festival rights, soon after they could walk about, and had the use of their tongues, till which time it was not usual to take them from their mothers' breasts. " The Mexicans made vows for their children, as well as for themselves, and frequently dedicated them to the service of their gods, in some temple or monastery." *CULLEN'S Mexico*, vol. i. p. 259. — *MORIER (Second Journey through*

*Persia*, p. 107.) informs us, that the day a male child is weaned, they carry him to the mosque, and after having performed certain acts of devotion, return home, then collecting their friends and relations, they give a feast, of which they make the child also to partake.

GEN. xxiv. 59. *And they sent away Rebekah their sister and her nurse.*] Nurses were formerly held in very high esteem, and considered as being entitled to constant and lasting regard. "The nurse in an Eastern family is always an important personage. Modern travellers inform us, that in Syria she is considered as a sort of second parent, whether she has been foster-mother or otherwise. She always accompanies the bride to her husband's house, and ever remains there, an honoured character. Thus it was in ancient Greece." *Siege of Acre*, b. ii. p. 35. note.

In Hindostan the nurse "is not looked upon as a stranger, but becomes one of the family, and passes the remainder of her life in the midst of the children she has suckled, by whom she is honoured and cherished as a second mother." *FORBES'S Oriental Mem.* vol. iii. p. 134.

"In many parts of Hindostan are mosques and mau-soleums, built by the Mahomedan princes, near the sepulchres of their nurses. They are excited by a grateful affection to erect these structures, in memory of those who with maternal anxiety watched over their helpless infancy: thus it has been from time immemorial. How interesting is the interview which Homer has described between Ulysses and Euriclea!" *Ib.* iii. p. 141.

"On the 12th of June, at four in the afternoon, the berklam's or chancellor's of Siam, who hath also the direction of foreign affairs, mother was buried with great pomp and solemnity. The Siamites call also their nurses mothers, and those brothers and sisters who sucked the same breasts. This was only the berklam's nurse, for his mother was buried about fifteen months before." *KAEMPFER'S Japan*, b. i. c. 1. p. 15. *HOLLAND'S Travels in Albania*, p. 156.

The nurse of Æneas is mentioned nearly in the same



way by VIRGIL (*Æn.* lib. vii. v. 1.), and in the circumstances, in both cases, there is a striking resemblance.

Tu quoque littoribus nostris, Æneïa nutrix,  
 Æternam moriens famam, Caieta, dedisti ;  
 Et nunc servat honos sedem tuus ; ossaque nomen  
 Hesperia in magna, si qua est ea gloria, signat.  
 At pius exequiis Æneas rite solutis,  
 Aggere composito tumuli, postquam alta quierunt  
 Æquora, tendit iter velis, portumque relinquit.

*Thou too, Caieta, whose indulgent cares  
 Nursed the great chief, and form'd his tender years,  
 Expiring here (an ever-honour'd name !)  
 Adorn Hesperia with immortal fame :  
 Thy name survives, to please the pensive ghost :  
 Thy sacred relics grace the Latian coast.  
 Soon as her fun'ral rites the prince had paid,  
 And raised a tomb in honour of the dead :  
 The sea subsiding, and the tempest o'er,  
 He spreads the flying sails, and leaves the shore.*      PITT.

1 SAM. i. 11. *I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.]*

“ It frequently happens after the birth of a son, that if the parent be in distress, or the child sick, or that there be any other cause of grief, the mother makes a vow, that no razor shall come upon the child's head for a certain portion of time, and sometimes for all his life. 1 Sam. i. 11. If the child recovers, and the cause of grief be removed, and if the vow be but for a time, so that the mother's vow be fulfilled, then she shaves his head at the end of the time prescribed, makes a small entertainment, collects money and other things from her relations and friends, which are sent as *nezers* (offerings) to the mosque at Kerbelah, and are there consecrated.” *Numbers*, vi. MORIER'S *Second Jour. through Persia*, p. 109.

1 SAM. xx. 30. *Thou son of the perverse rebellious woman.]* In the East, when they are angry with a person, they abuse and vilify his parents. Saul thought of nothing but venting his anger against Jonathan, nor had any design to reproach his wife personally ; the mention of her was only a vehicle by which, according to Oriental modes, he was to convey his resentment against Jonathan into the minds of those about him.

An instance of the prevalence of the same principle in Africa occurs in the travels of MUNGO PARK. “ Maternal

affection is every where conspicuous among the Africans, and creates a correspondent return of tenderness in the child. ‘Strike me,’ said my attendant, ‘but do not curse my mother.’ The same sentiment I found universally to prevail, and observed in all parts of Africa that the greatest affront which could be offered to a negro was to reflect on her who gave him birth.” *Travels*, p. 264.

“The proprietor of this house was, I believe, a man who sold or prepared medicinal compounds and distilled waters; in the takches or niches of my room were above thirty glass bottles filled with liquids of different colours. Shir Khan Beg, hoping to discover wine among these, applied one of the largest bottles to his lips, but finding the contents extremely nauseous, he imprecated a thousand curses, not directly on the man who had combined such disgusting ingredients, but on all the females in whose honour and welfare that man might be supposed the most interested; his wives, his mother, daughters, and sisters.” Sir W. OUSELEY’s *Trav. in the East*, vol. ii. p. 73.

“We discovered that one of my canteen bottles, filled with excellent wine, had been broken by the kick of a horse; the other was nearly empty; for Shir Khan Beg, on the very first morning of our expedition, acknowledged candidly his doubts respecting the impropriety of drinking fermented liquors; and, on the second, he plainly asked for some, and frequently after, seeing the stock both of Madeira and Shiraz wine reduced to a bare sufficiency for two or three days, he cursed from the bottom of his heart the horse that broke the bottle, and the rider of that horse; the mule that carried the canteens, and the man who drove the mule; besides the wives, daughters, and sisters of both those unlucky men; while he consoled himself and me by the consideration, that we might soon be enabled to procure what would at least intoxicate.” *Ibid.* p. 108.

“Whether he was drunk, or mad, or only malicious, we could not exactly discover; but the Archon shut and locked his door very securely, and then, putting his head out of an upper window, sent forth a volley of execra-

tions on us, and all who belonged to us, that all the dogs and beasts with which Mustapha returned the abuse were useless. Signore Demetrio, in the true language of the East, continued to describe the indignities with which he would treat, not only ourselves, but our mothers before they were married, our sisters before they were born, the creed of our dogs, and such elegant Grecian expressions." *Journey in the Morea*, by Sir W. GELL, p. 190.

PSALM CXXVII. 4, 5. *As arrows are in the hand of a mighty man, so are children of the youth : happy is the man that hath his quiver full of them.*] The Orientals are accustomed to call brave and valiant sons the "arrows" and "darts" of their parents, because they are able to defend them. "To sharpen arrows," "to make sharp arrows," is, among them, to get brave and valiant sons. See A. SCHULTEN'S *Observ. on the Extracts from the Hamasa*, in his edition of ESPEN'S *Arabic Grammar*, p. 486. Merrick mentions a similar Chinese mode of expression. "When a son is born in a family, it is customary to hang up bows and arrows before the house, as a sign that the family has acquired a defender."

MATT. i. 1. *The book of the generation of Jesus Christ, the son of David, the son of Abraham.*] This compendious mode of verifying descents was practised by the Arabians. NIEBUHR (vol. iii. p. 209.) says, "The Arabians have contrived a compendious mode of verifying their lines of descent. From among their later ancestors they select some illustrious man, from whom they are universally allowed to be descended. This great man, again, is as universally allowed to be descended from some other great man; and thus they proceed backwards to the founder of the family." Thus, as no Arab doubts that Dauī Seid and Dauī Barkad were descendants of Al Bunemi, Al Bunemi of Hassan ibn Ali; also, Khassem alk bir of the Imam Hādī, and the Imam Hādī of Hossein ibn Ali; it is easy to the reigning families of Mecca, Sana, &c., to prove themselves descendants of Mahomet, by means of these heads of their families."

ISAIAH, xlix. 22. *Thy daughters shall be carried on*

*thy shoulders.*] LANE (*Modern Egyptians*, vol. i. p. 58.), in describing the manner of their treatment and management of children, gives the following illustration of the above passage:—"The young children of both sexes are usually carried by their mothers and nurses, not in the arms, but on the shoulder, seated astride, and sometimes for a short distance on the hip."

LUKE, i. 61. *And they said unto her, There is none of thy kindred that is called by this name.*] It was likewise not customary among the Arabs to give the children names, which had never been borne by any person in the family. When, therefore, on the seventh day after Mahomet was born, his grandfather invited the members of the tribe of the Koreischites to a feast, the guests asked, after the conclusion of it, What name he would give his grandson, on whose account he had treated them so magnificently? when he said, Mahomet. They replied, Then you mean to give him a name alien to his family. See ABULFEDA's *Annals*, b. i. p. 4. The same custom prevails among some North American tribes.

LAFITUA (in his *Manners of the Savages of America*, p. 36.) says, "Among the Hunns and Troquois, they always retain in every family a certain number of names of the ancestors of the family, both of men and women. These names are quite peculiar to them, and it is presumed to be generally known that they belong to such or such a family. Now, in every family, it is the custom, as it were to revive, to call back to life those members of it, who have made themselves famous. They, therefore, look out, at the same time, the names of those whom they revere, and give them to such of their descendants as are to represent them. The latter acquire more or less consideration in proportion as those who formerly bore these names were distinguished for their qualities, virtues, or deeds. The Jews had, in the same manner, certain names in every family, which they took care to preserve; and these were taken only from the father's family, as appears from what passed, according to the Scripture, at naming John the Baptist.

But among the Hunns and Troquois, the names of the boys are at present taken, as formerly among the Lycians, from the family of the mother only."

JOHN, i. 42. *Thou art Simon, the son of Jonas, thou shalt be called Cephas.*] Names were frequently given to preserve the remembrance of particular circumstances. And, as will appear in the following extract, frequently as contrasts to the character and condition of those on whom they were imposed.

"Among the people of the house, who attended us here, was a hhabshi or Abyssinian slave; an old man, of hideous deformity, entitled Almas, or the diamond. And I observed, that at Shiraz, Fassa, and other towns, the African slaves were distinguished by flowery names or epithets, in proportion to their natural ugliness or offensive smell. Thus, I have known Yasmin, the jessamine; Sumbul, the hyacinth; Jauher, the jewel; and Makbul, the pleasing, or agreeable." Sir W. OUSELEY's *Travels in the East*, vol. ii. p. 158.

JOHN, xiv. 18. *Comfortless.*] Or destitute, like a helpless orphan. The orphan is destitute of joy and comfort, and often oppressed with grief and mourning; a state which is both in the sacred and profane writers denoted by words expressive of darkness. HOMER (*Il.* xxii. v. 484, &c.) gives an exquisitely moving description of an orphan's condition. The following is Mr. COWPER's excellent translation of the passage:—

*Thee lost, he loses all, of father, both,  
And equal playmate, in one day deprived.  
To sad looks doom'd, and never-ceasing tears,  
He seeks, necessitous, his father's friends:  
One by his mantle pulls, one by his vest,  
Whose utmost pity yields to his parch'd lips  
A thirst-provoking drop, and grudges more:  
Some happier child, as yet untaught to mourn  
A parent's loss, shoves rudely from the board  
My son, and, smiting him, reproachful cries—  
Away — thy father is no guest of ours.  
Then, weeping, to his widow'd mother comes  
Astyanax, who on his father's lap  
Ate marrow only, once, and fat of lambs;  
And when sleep took him, and his crying fit  
Had ceased, slept ever on the softest bed,  
Warm in his nurse's arms, fed to his fill  
With delicacies, and his heart at rest.  
But now Astyanax —————  
His father lost, must many a pang endure.*

“The soldiers of Nadir Shah are obliged to keep yetims at their own expense. Yetim signifies an orphan; but these are considered as servants, who, when their masters die or fall in battle, are ready to serve as soldiers.” HANWAY’S *Travels in Persia*, vol. i. p. 172.

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## CHAP. IV.

### SERVANTS.

GEN. xiv. 14. *His trained servants, born in his own house.*] Several advantages resulted from the means of defence described in the following extracts. The persons engaged may be supposed to have been influenced by a principle of common interest and of mutual attachment. Gratitude for the past, and expectation of future benefit, would likewise stimulate and render their exertions persevering. The practice, therefore, seems to have obtained an extensive prevalence, and to have been productive of important consequences.

“In Persia slaves often become favourite and confidential servants; and their children, from being born in the house, are considered in a light hardly less respectable than the relations of the family. They are denominated Khanahzad, or house-born slaves.” MALCOLM’S *History of Persia*, vol. i. p. 456. vol. ii. p. 286.

“This Turk, accustomed to see me employed by the grand seignior, intrusted me with all his intended military operations, and made no doubt but I should exert myself in the reduction of the rebels of the Morea. The army he had collected, the command of which he designed for me, was only composed of volunteers: his domestics were of the number, and this body appeared more animated with the expectation of plunder, than the love of glory.” Baron Du TOTT, vol. ii. p. 152. part 4.

“Since the death of Ali Bey, the beys and cachefs,

who owed their promotion to his house, (that is to say, of whom he had been the patron : among the Mamlouks the freed-man is called the child of the house,) had repined in secret at seeing all the authority passed into the hands of a new faction." VOLNEY'S *Travels*, vol. i. p. 153.

GEN. xxxix. 4. *He made him overseer over his house.*] Joseph, though in slavery, was now in a career which, with extraordinary abilities, and such favour from a powerful courtier, did not exclude him from the prospect of attaining high honours. For in the East, as in Greece during the heroic ages, most rapid changes of fortune were not uncommon. They were natural at a time when piracy, as well as war, exposed all men to the danger of falling into slavery ; and a great difference was made between him who had in this manner lost the liberty in which he was born, and such as had been slaves from generation to generation. Even in our times, boys purchased abroad are brought to Egypt, nay, such exclusively attain the highest power. They become the slaves of a Mameluke, who has been likewise sold to Egypt in his childhood ; for no Mameluke marries, and the whole order, consisting of about 8000 combatants, is recruited by purchased boys. If the purchaser finds the boy possessed of the requisite abilities, he instructs him in all the accomplishments of the order, that is, to manage his horse in the Arabian fashion, to use the sword and the lance ; he is then made free, raised into the order, whose members choose the twenty-four beys on whom the Turkish Pacha, in fact, though not in name, is entirely dependent, unless the Porte succeed in disuniting these twenty-four heads of the order, who, as often as they are united, defy the power of the Sultan ; and whether united or distinct, govern Egypt with unlimited despotism, that is, oppress and plunder it. STOLLBERG'S *History of Religion*, part i. p. 189.

1 CHRON. ii. 35. *And Sheshan gave his daughter to Jarha his servant to wife.*] When the people of the East have no sons, they frequently marry their daughters to their slaves, and that even when they have much pro-

perty to bestow upon them. Hassan had been the slave of Kamel his predecessor. But Kamel, "according to the custom of the country, gave him one of his daughters in marriage, and left him at his death one part of the great riches he had amassed together in the course of a long and prosperous life." MAILLET, *Lett.* xi. p. 118.

"Among the attendants of the Cambay Nabob, as also at Surat, and other places, are several Abyssinian and Caffree slaves, called by way of courtesy seddees or master. They are often promoted to great honour, richly apparelled, and furnished with horses, arms, and servants. This is customary among the Moguls, Turks, Persians, and Arabians, and especially the Mamelukes in Egypt, most of whom have ascended to their eminence from such an origin, as the name, signifying purchased or property, implies. The slaves who conduct themselves well find their chains light, are treated like near relatives, and are admitted to great confidence. They often obtain their freedom, and marry their master's daughters." FORBES'S *Oriental Memoirs*, vol. iii. p. 167. MALCOLM'S *History of Persia*, vol. ii. p. 213.

PSALM CXXiii. 2. *As the eyes of servants look unto the hand of their masters.*] The servants or slaves in the East attend their masters or mistresses with the profoundest respect. MAUNDRELL (*Journey at March*, p. 13.) observes, that the servants in Turkey stand round their master and his guests with the profoundest respect, silence, and order imaginable. POCOCKE says, that at a visit in Egypt every thing is done with the greatest decency, and the most profound silence, the slaves or servants standing at the bottom of the room, with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs. DELA MOTRAYE (*Travels*, vol. i. p. 249.) says, that the eastern ladies are waited on "even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers." — The Baron Du TOTT (vol. i. p. 30.) relates a remarkable instance of the authority attending this mode of commanding,



and of the use of significant motions. "The customary ceremonies on these occasions were over, and Racub (the new visir) continued to discourse familiarly with the ambassador, when the *muzur-aga* (or high provost) coming into the hall, and approaching the pacha, whispered something in his ear, and we observed that all the answer he received from him was a slight horizontal motion with his hand, after which the visir, instantly resuming an agreeable smile, continued the conversation for some time longer: we then left the hall of audience, and came to the foot of the great staircase where we remounted our horses: here, nine heads, cut off, and placed in a row on the outside of the first gate, completely explained the *sign*, which the visir had made use of in our presence."

LUKE, xvi. 7. *Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.*] Our Lord here probably alluded to a custom frequent in the Asiatic countries; it still prevails, as is evident from the following account taken from Captain HADLEY'S *Hindustan Dialogues*, p. 79. A person thus addresses the captain.

"Your sirkar's deputy, whilst his master was gone to Calcutta, established a court of justice. Having searched for a good many debtors and their creditors, he learned the accounts of their bonds.

"He then made an agreement with them to get the bonds out of the bondsmen's hand, for half the debt, if they would give him one fourth. Thus, every debtor for one hundred rupees, having given fifty to the creditor, and twenty-five to this knave, got his bond for seventy-five rupees. Having seized and flogged one hundred and twenty-five bondholders, he had in this manner determined their loans, and he has done this business in your name."

## CHAP. V.

## FOOD AND DRINK.

GEN. xviii. 4. *He stood by them under the tree, and they did eat.*] Nothing is more common in India than to see travellers and guests eating under the shade of trees. Even feasts are never held in houses. The house of a Hindoo serves for the purposes of sleeping and cooking, and of shutting up the women; but is never considered as a sitting or a dining room. *WARD's View of the Hindoos*, vol. ii. p. 315. — “On my return to the boat, I found the aga and all his retinue seated on a mat, under a cluster of palm trees, close to the water. The sun was then setting, and the shades of the western mountains had reached across the Nile, and covered the town. It is at this time the people recreate themselves in various scattered groups, drinking coffee, smoking their pipes, and talking of camels, horses, asses, dhourra, caravans, or boats.” *BELZONI's Researches in Egypt*, p. 61. “The aga having prepared a dinner for me, invited several of the natives to sit down. Water was brought in a skin by an attendant, to wash our hands. Two fowls roasted were served up on wheaten cakes, in a wooden bowl, covered with a small mat, and a number of the same cakes in another: in the centre of these were liquid butter, and preserved dates. These were divided, broken up, and mixed together by some of the party, whilst others pulled the fowls to pieces: which done, the party began to eat as fast as they could; getting up, one after the other, as soon as their hunger was satisfied.” *LIGHT's Travels in Egypt*, p. 82.

Hospitality to travellers prevails throughout Guzerat: a person of any consideration passing through the province is presented, at the entrance of a village, with fruit, milk, butter, fire-wood, and earthen pots for cookery:

the women and children offer him wreaths of flowers. Small bowers are constructed on convenient spots, at a distance from a well or lake, where a person is maintained by the nearest villages, to take care of the water jars, and supply all travellers gratis. There are particular villages, where the inhabitants compel all travellers to accept of one day's provisions: whether they be many or few, rich or poor, European or native, they must not refuse the offered bounty. FORBES's *Oriental Memoirs*, vol. ii. p. 415.

So when angelic forms to Syria sent  
Sat in the cedar-shade, by Abraham's tent,  
A spacious bowl th' admiring patriarch fills  
With dulcet water from the scanty rills;  
Sweet fruits and kernels gathers from his hoard,  
With milk and butter piles the plenteous board;  
While on the heated hearth his consort bakes  
Fine flour well kneaded in unleavened cakes,  
The guest's ethereal quaff'd the lucid flood,  
Smile on their hosts, and taste terrestrial food;  
And while from seraph lips sweet converse springs,  
They lave their feet, and close their silver wings.

DARWIN's *Temple of Nature*, Canto ii. l. 447.

GEN. xxi. 19. *And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink.*] Few European readers are, probably, able to form an adequate idea of the horrors of such a situation as is here described. The following description may serve to paint to us the terrors of the desert, and the danger of perishing in it with thirst.

"The desert of Mesopotamia now presents to our eyes its melancholy uniformity. It is a continuation, and, as it were, a branch of the Great Arabian Desert on the other side of the Euphrates. Saline plants cover, at large intervals, the burning sand or the dry gypsum. Wormwood spreads here, as the furze in Europe, over immense tracts, from which it excludes every other plant. Agile herds of gazelles traverse those plains, where many wild asses formerly roved. The lion concealed in the rushes along the rivers lies in wait for these animals; but when he is unable to seize them, to appease his hunger, he sallies forth with fury, and his terrible roaring rolls like thunder from desert to desert. The water of the desert

is, for the most part, bitter and brackish. The atmosphere, as is usual in Arabia, is pure and dry ; frequently it is burning in the naked and sandy plains ; the corrupt vapours of stagnant waters are diffused there ; the exhalations of the sulphureous and salt lakes increase the pestilential matter. Whenever any interruption of the equilibrium sets a column of such infected air into rapid motion, that poisonous wind arises, which is called *Sammum* or *Samyel*, which is dreaded less in the interior of Arabia than on the frontiers, and especially in Syria and Mesopotamia. As soon as this dangerous wind arises, the air immediately loses its purity, the sun is covered with a bloody veil, all animals fall alarmed to the earth, to avoid this burning blast, which stifles every living being that is bold enough to expose itself to it.

“ The caravans which convey goods backwards and forwards from Aleppo to Bagdad, and have to traverse these deserts, pay a tribute to the Arabs, who consider themselves as masters of these solitudes. They have also to dread the suffocating wind, the swarms of locusts, and the want of water as soon as they leave the Euphrates. A French traveller affirms, that he was witness to a scene occasioned by the want of water, the most terrible that can be imagined for a man of feeling. It was between Anah and Dryjeh. The locusts, after they had devoured every thing, at last perished. The immense numbers of dead locusts corrupted the pools, from which, for want of springs, they were obliged to draw water. The traveller observed a Turk, who, with despair in his countenance, ran down a hill, and came towards him. ‘ I am,’ cried he, ‘ the most unfortunate man in the world ! I have purchased, at a prodigious expense, two hundred girls, the most beautiful of Greece and Georgia. I have educated them with care ; and now that they are marriageable, I am taking them to Bagdad to sell them to advantage. Ah ! they perish in this desert for thirst, but I feel greater tortures than they.’ The traveller immediately ascended the hill : a dreadful spectacle here presented itself to him. In the midst of twelve

eunuchs and about a hundred camels, he saw these beautiful girls, of the age of twelve to fifteen, stretched upon the ground, exposed to the torments of a burning thirst and inevitable death. Some were already buried in a pit, which had just been made ; a greater number had dropped down dead by the side of their leaders, *who* had no more strength to bury them. On all sides were heard the sighs of the dying ; and the cries of those who, having still some breath remaining, demanded in vain a drop of water. The French traveller hastened to open his leathern bottle, in which there was a little water. He was already going to present it to one of these unhappy victims,—‘Madman !’ cried his Arabian guide, ‘wouldst thou also have us die from thirst ?’ He immediately killed the girl with an arrow, seized the bottle, and threatened to kill any one who should venture to touch it. He advised the slave-merchant to go to Dryjeh, where he would find water. ‘No,’ replied the Turk, ‘at Dryjeh the robbers would take away all my slaves.’ The Arab dragged the traveller away. The moment they were retiring, these unhappy victims, seeing the last ray of hope vanish, raised a dreadful cry. The Arab was moved with compassion ; he took one of them, poured a drop of water on her burning lips, and set her upon his camel, with the intention of making his wife a present of her. The poor girl fainted several times, when she passed the bodies of her companions, who had fallen down dead in the way. Our traveller’s small stock of water was nearly exhausted, when they found a fine well of fresh and pure water ; but the rope was so short, that the pail would not reach the surface of the water. They cut their cloaks in strips, tied them together, and drew up but little water at a time, because they trembled at the idea of breaking their weak rope, and leaving their pail in the well. After such dangers, they at last arrived at the first station in Syria.” MALTE-BRUN, *Universal Geography*, t. ii.

GEN. xxiv. 11. 13. *At the time of the evening, even the time that women go out to draw water.*] HOMER

mentions the same custom of women being employed in drawing water among the Phæacians and Læstrygonians. *Od.* vii. 20. et x. 105. *Il.* vi. 457. Dr. SHAW, speaking of the occupation of the Moorish women in Barbary, says, "To finish the day, at the time of the evening, even at the time that the women go out to draw water, they are still to fit themselves with a pitcher or goat-skin, and tying their sucking children behind them, trudge it in this manner two or three miles to fetch water." *Travels*, p. 421. The women in Persia go in troops to draw water for the place. I have seen the elder ones sitting and chatting at the well, and spinning the coarse cotton of the country, while the young girls filled the skins which contain the water, and which they all carry on their backs into the town. MORIER'S *Journey through Persia*, p. 61.

"In the Brahmin villages of the Concan, women of the first distinction, like Rebekah and Rachel, draw water at the public wells, tend the cattle to pasture, wash their clothes in the tanks, and gather the flowers of the nymphaea, for their innocent sacrifice at the dewal, and its foliage for plates and dishes, which are renewed every meal, from the lotos, or some other vegetable with a large leaf." *Exod.* ii. 16. *John*, iv. 6. *Mark*, xiv. 12—15. FORBES'S *Oriental Memoirs*, vol. i. p. 191.

"Greatly resembling the pastoral manners of the Mesopotamian damsels in the patriarchal days, the young women of Gwzerat daily draw water from the public wells, and sometimes carry two or three earthen jars, placed over each other on the head, which, requiring perfect steadiness, gives them an erect and stately air. An English lady in India, whose great delight was to illustrate the sacred volume by a comparison with the manners and customs of the Hindoos, reading the interesting interview between Abraham's servant and Rebekah, at the gate of Nahor, *Gen.* xxiv. 15., to an intelligent native, when she came to that passage where the virgin went down to the well with the pitcher upon her shoulder, her attentive friend exclaimed, Madam, that

woman was of a high cast ! This he implied from the circumstance of carrying the pitcher upon her shoulder, and not on her head : some of the highest classes among the Brahmins do the same." *Ibid.* vol. ii. p. 78.

"When I was here, (at Ain, in Palestine,) a young Arab woman, at whose wedding I had been present on the first day of our arrival at the village, came hither to draw water. She was accompanied by some other women who were singing a song allusive to her marriage. When she arrived at the well, she filled her vessel, after which the rest of the women did the same. It is customary for women to do this not only in the villages of Palestine, but likewise in those of Galilee, and other parts of Syria." MARITIS' *Travels*, vol. iii. p. 141. See, also, BELZONI'S *Researches*, pp. 335. 344. Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 7. DODWELL'S *Tour through Greece*, vol. i. p. 167. BUCKINGHAM'S *Travels in Palestine*, p. 89.

GEN. XXVII. 4. *Savoury meat.*] Almost all the dishes of the people of Aleppo, Dr. Russell informs us, "are either greasy with fat or butter, pretty high seasoned with salt and spices ; many of them made sour with verjuice, pomegranite, or lemon-juice ; and onions and garlic often complete the seasoning." Vol. i. p. 115. Dr. SHAW gives us a similar account, p. 231.

Some of their dishes of meat, however, are of a sweet nature. "A whole lamb, stuffed with rice, almonds, raisins, pistaches, &c., and stewed, is a favourite dish with them." RUSSELL, vol. i. p. 172, &c.

DE LA ROQUE gives much the same account of the manner of living of the Arabs, whose way of life very much resembles that of the patriarchs. "Roast meat being almost peculiar to the tables of their emirs or princes, and lambs or kids stewed whole, and stuffed with bread, flour, mutton-fat, raisins, salt, pepper, saffron, mint, and other aromatic herbs." *Voy. dans la Pal.* ch. xiv. p. 197.

GEN. XXIX. 2. *A great stone was upon the well's mouth.*] "It is a general custom in the caravans in

these parts, as well as in the Arabian deserts, never to drink, except when the whole caravan halts for a few minutes for that purpose: the time of doing this is, in the slave caravans, about nine o'clock in the morning, and twice during the afternoon march, namely, about four and six o'clock. In the forenoon, also, every one drinks at the halting of the caravan, and again after the meal; and the same rule is observed in the evening. To drink while others do not, exposes a man to be considered effeminate, and to the opprobrious saying, that his mouth is tied to that of the water-skin." BURCKHARDT'S *Travels in Nubia*, p. 428.

In Arabia, and other places, they cover up their wells of water, lest the sand, which is put into motion by the winds, should fill, and quite stop them up. *Chardin*. So great was their care not to leave the well open any length of time, that they waited till the flocks were all gathered together, before they began to draw water; and when they had finished, the well was immediately closed again.

Exodus, xii. 46. *Neither shall ye break a bone thereof.*] The paschal lamb was therefore obliged to be roasted whole. For an European cook it might be a difficult task to bring a whole lamb well dressed to table. But in the East it is not at all uncommon to roast sheep whole. BELON says, "At the foot of the bridge we met with shepherds who were roasting whole sheep, which they sold to travellers, stuck upon sticks of willow tree. The entrails were taken out, and the body was sewed up again. Those who have not seen it, can scarcely imagine how well such a mass of meat may be roasted."

THEVENOT says in his *Travels* (vol. ii. p. 236.) that it is also common in Persia to roast sheep and lambs whole. This is done in an oven, which has an opening at the top; after it is well heated, the meat is hung up in it, and a dripping-pan put under to receive the fat; and in this manner it is well done on all sides. He mentions another way to roast a sheep, customary among



the Armenians, and in which they likewise avoid fuel that yields smoke. After the animal is killed, and the skin is taken off, it is again wrapped in it, and laid in an oven on burning coals, and likewise covered with them ; as it has in this manner fire on all sides, it is well done, and the skin prevents its burning.

EXODUS, xvi. 14. *Manna*.] “ The Bedouins collect to this day manna, under the very same circumstances described in the books of Moses. Whenever the rains have been plentiful during the winter, it drops abundantly from the tamarisk, a tree very common in the Syrian and Arabian deserts, but producing, as far as I know, no manna any where else. They gather it before sun-rise, because if left in the sun it melts : its taste is very sweet, much resembling honey. They use it as we do sugar, principally in their dishes, composed of flour. When purified over the fire, it keeps for many months. The quantity collected is inconsiderable, because it is exclusively the produce of the tamarisk, which tree is met with only in a chain of valleys at the foot of the highest granite chain.” BURCKHARDT’S *Travels*, *Introd.* 68.

“ In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns which always cover the ground beneath that tree in the natural state. The manna is collected before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c., which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins. In this way they preserve it till the following year, and use it as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen : sometimes it is not produced at all, as will probably happen this year. I saw none of it among the Arabs, but I obtained a small piece of last year’s produce in the convent, where having been kept in the cool shade

and moderate temperature of that place, it had become quite solid, and formed a small cake. It became soft when kept some time in the hand: if placed in the sun for five minutes it dissolved; but when restored to a cool place, it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done in Numbers, xi. 8. Its colour is a dirty yellow, and the piece which I saw was still mixed with tamarisk leaves. Its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly purgative." *Ibid.* p. 600.

LEV. ii. 4. *The oven.*] By the word oven we must not imagine an European oven, but such a one as is described by NIEBUHR (*Description of Arabia*, p. 51.) is meant. "On board the ship with which we sailed from Dsjidda to Loheia, one of the sailors was obliged to rub every afternoon so much durra (a kind of millet) with water, as sufficed for one day, on a longish stone, with another stone, and to make of the meal a dough and flat cakes. In the mean time the oven was heated. This was a large water vessel, about three feet high, without a bottom, turned upside down, thickly coated all round with clay, and on a moveable foot. When the oven was sufficiently heated, the dough, or rather cake, was clapped upon the inner side of the oven, without taking out the coals, and the oven shut up. The bread, which was scarcely half baked enough for an European, was afterwards taken out and eaten quite hot." Such an earthen vessel, serving as an oven, is called *tenûr*, as NIEBUHR says among many other additions to his *Travels*, which are in J. D. MICHAELIS, *Orient. Biblioth.* part vii. p. 176. But the name *tenûr* is the same as stands in the above text of the Hebrew original, for which *Luther* has written oven. The less reason is there to doubt that we are to understand such a vessel as described by NIEBUHR.

LEV. ii. 13. *With all thine offerings thou shalt offer*

salt.] Salt among the ancients was the emblem of friendship and fidelity, and therefore was used in all their sacrifices and covenants. BRUCE mentions a kind of salt so hard that it is used as money, and passes from hand to hand no more injured than a stone would be.

Describing the province of Kain-du, MARCO POLO, *Travels*, p. 420., says, "In this country there are salt springs, from which they manufacture salt, by boiling it in small pans; when the water has boiled for an hour, it becomes a kind of paste, which is formed into cakes, of the value of two-pence each. These, which are flat on the lower, and convex on the upper side, are placed upon hot tiles near a fire, in order to dry and harden. On this species of money the stamp of his majesty is impressed; and it cannot be prepared by any other than his own officers. Eighty of the cakes are made to pass for a *saggio* of gold." See also VIRGIL, *Eclog.* viii. v. 82. *Æn.* iv. v. 517. PLINY, *Nat. Hist.* b. xxxi.

*A covenant of salt* seems to refer to the making of an agreement, wherein salt was used as a token of confirmation. Baron Du Tott, speaking of one who was desirous of his acquaintance, says, upon his departure, "he promised in a short time to return. I had already attended him half way down the staircase, when stopping, and turning briskly to one of my domestics, *bring me directly*, said he, *some bread and salt*. What he requested was brought; when, taking a little salt between his fingers, and putting it with a mysterious air on a bit of bread, he eat it with a devout gravity, assuring me, that I might now rely on him." Part i. p. 214. Among other exploits which are recorded of *Jacoub ben Laith*, he is said to have broken into a palace, and having collected a very large booty, which he was on the point of carrying away, he found his foot kicked something which made him stumble; putting it to his mouth, the better to distinguish it, his tongue soon informed him it was a lump of salt;

upon this, according to the morality, or rather superstition, of the country, where the people considered salt as a symbol and pledge of hospitality, he was so touched that he left all his booty, retiring without taking away any thing with him. D'HERBELOT, *Bibl. Orient.*, p. 466. This use of salt is also evident from HOMER : —

*Then near the altar of the darting king,  
Disposed in rank, their hecatomb they bring ;  
With water purify their hands, and take  
The sacred off'ring of the salted cake.*

*Il. i. l. 584.*

And again,

*Above the coals the smoking fragments turns,  
And sprinkles sacred salt from lifted urns.*

*Il. ix. l. 281.*

The Bedouin Arabs still consider salt as the symbol and pledge of fidelity and of the inviolability of compacts. "They have great respect for bread and salt. When any body dines with them, and they wish to urge him to eat, they say, Do it for the sake of the bread and salt which is between us. They also are accustomed to affirm or deny any thing by salt." D'ARVIEUX's *Customs of the Bedouin Arabs*, p. 43. A remarkable instance of the respect of the Arabs for salt is related by S. SCHULTZ, in his *Travels through Europe, Asia, and Africa*. "The 13th of June (in the year 1754) the deacon, Joseph Diab, the writer of the customs, was at table : alluding to the salt which stood on the table, he observed, that the Arabs used it as a sign of friendship, and though they liked to eat it, they did not put it on their table. He said that he himself had once been with a caravan to Bab-el (Bagdad), when they came to a place where the Arabs have their camp. In the caravan was a rich merchant. As soon as he observed that one of the Arabs was coming to the caravan, he buried the money he had about him in the ground, and over it he made a large fire ; upon which the others placed themselves around the fire to eat. When the Arabs arrived, they were amicably received,

and invited to eat; they accepted the invitation, and sat down. But as soon as the chief observed the salt on the table, he said to the merchant, My loss is your gain; for as I have dined at a table on which there was salt, I cannot, nor dare not, do you any harm. The company in the caravan now broke up, and the Arabian chief would not only take nothing of what he might have had to demand, but even escorted them for nothing, with his men, as far as the Euphrates, and delivered them to the care of the Pacha of Bagdad, as friends of his prince Achsam. They were now in safety. It is not customary among the Arabs to place salt on a common table, but only when an Arabian prince enters into an alliance with a pacha, which is called Baret-milleh, or the salt alliance. This is done in the following manner: The Arabian prince, when he wishes to live under the jurisdiction of a pacha, sends his deputies to him, and enquires whether he may dwell in the country as an ally? If the pacha consents to it, he sends his deputies to the prince, informing him that they will meet on such and such a day: when the appointed day arrives, the pacha rides to meet the Arabian prince in the field, which the latter has chosen for his dwelling-place, and conducts him to his residence; upon which the prince asks him how much he is to give him for dwelling in the field. The bargain is soon concluded, and is generally calculated according to the extent of the Arabian camp: as soon as it is terminated, an entertainment is prepared, and a salt-cellar, with some small pieces of bread, is carried round the apartment by the pacha's servants, on a flat dish. This dish is first presented to the pacha, who takes a piece of bread, dips it in the salt, and holding it between two fingers to the prince, calls out, *Salam!* that is, Peace! I am the friend of your friend, and the enemy of your enemy. The dish is now presented to the Arabian prince, who likewise takes a piece of bread, dips it in the salt, and calls to the pacha, Peace! I am the friend of your friend, and the

enemy of your enemy! Upon this the dish, with the bread, is handed to the chieftains of the Arabian prince, and to the principal ministers of the pacha, who receive it in the same manner as their superior; but only saying, on receiving the bread, *Salam*! peace!"

It appears from the latest accounts of the Bedouin Arabs, that these customs prevail among them even to this day. DON RAPHAEL observes, (*The Bedouins or Arabs of the Desert*, part ii. p. 59.) "Hostile as the Bedouins generally are towards strangers, yet there are conventions which, by taming their wildness, appear to inspire them with sentiments which are quite foreign to their character, and for some moments to make quite different men of them. One kind of these conventions is made by their putting some grains of salt with pieces of bread into each other's mouths, saying, 'By the right of bread and of salt,' or only, 'By this salt and bread, I will not betray thee.' No oath is added; for the more sacred an oath appears to be, the more easily does an Arab violate it. But a convention concluded in this manner derives its force merely from opinion, and this is indeed extraordinary. When they have eaten bread and salt with any one, it would be a horrid crime not only to rob him, but even to touch the smallest part of his baggage, or of the goods which he takes with him through the desert. The smallest injury done to his person would be considered as an equal wickedness. An Arab who should be guilty of such a crime, would be looked upon as a wretch who might expect reproof and detestation from every body: he would appear despicable to himself, and never be able to wash away his shame. It is almost unheard of for an Arab to bring such disgrace upon himself. They never hesitate to conclude the alliance of bread and salt. If a stranger, who meets with them in the desert, or comes to a camp, or before he departs from a city, can oppose this alliance to their rapacity, his baggage and his life are more safe, even in the midst of the desert, than during the first days of his journey with the securities of twenty hostages. The

Arab with whom he has eaten bread and salt, and all the Arabs of his tribe, consider him as their countryman and brother. There is no kind of respect, no proof of regard, which they do not show him."

JUDGES, v. 25. *She brought forth butter in a lordly dish.*] Speaking of the hospitable manner in which he was received at a house in Tronyen in Norway, Dr. CLARKE (*Travels*, vol. v. p. 620.) says, "If but a bit of butter be called for in one of these houses, a mass is brought forth weighing six or eight pounds; and so highly ornamented, being turned out of moulds, with the shape of cathedrals set off with Gothic spires, and various other devices, that, according to the language of our English farmers' wives, we should deem it almost a pity to cut it. Throughout this part of Norway, the family plate of butter seemed to be the state dish of the house: wherever we sat down to make a meal, this offering was first made, as in the tents of the primeval Arabs, when Jael, the wife of Heber the Kenite, brought forth butter in a lordly dish."

"The butter set before us was particularly sweet and creamy: and on examining the process of producing it, I found only the simple machine of a skin, which, after being stripped of its outward hair, and rendered airtight, they nearly filled with cream, and then suspended from a supported beam, where two of them pulled it backwards and forwards, in unremitted motion, until the mass was formed." PORTER'S *Travels in Persia*, vol. ii. p. 540.

RUTH, ii. 14. *Dip thy morsel in the vinegar.*] We are not to understand this of simple vinegar, but vinegar mingled with a small portion of oil; the Algerines indulge their miserable captives with a small portion of oil, to the vinegar they allow them with their bread. PITTS (*Account*, p. 6.) says that when he was in slavery his allowance was about five or six spoonfuls of vinegar, half a spoonful of oil, a small quantity of black biscuit, a pint of water, and a few olives. HARMER, vol. iii. p. 160.

1 SAM. xiv. 25. *And all they of the land came to a wood, and there was honey upon the ground.*] “As we made our way through bushes and over rough ground, where no path could be found to guide us or render our travelling easier, the Hottentots sometimes, by choosing a smoother road, were scattered at a considerable distance from each other. To this circumstance we were indebted for some delightful wild honey, as one of them chanced thus to observe a number of bees entering a hole in the ground, which had formerly belonged to some animal of the weasel kind. When the people began to unearth the bees, I did not expect that we should escape without being severely stung. But they knew so well how to manage an affair of this kind, that they robbed the poor insects with the greatest ease and safety. Before they commenced digging, a fire was made near the hole, and constantly supplied with damp fuel, to produce a cloud of smoke. In this the workmen were completely enveloped, so that the bees returning from the fields were prevented from approaching, while those which flew out of the nest were driven by it to a distance. Yet the rest of our party, to avoid their resentment, found it prudent either to ride off, or to stand also in the smoke. About three pounds of honey were obtained, which, excepting a small share which I reserved till tea-time, they instantly devoured in the comb; and some of the Hottentots professed to be equally fond of the larvæ, or young imperfect bees. The honey appeared unusually liquid, and nearly as thin as water: yet it seemed as sweet, and of as delicious a taste, as the best honey of England, unless the hard fate to which I had been forced to accustom myself might, by contrast, lead me to think it much better than it really was.” BURCHELL'S *Travels in Southern Africa*, vol. ii. p. 81.

1 SAM. xvii. 18. *Cheeses.*] The Vulg. illustrates this passage by translating the Hebrew words, *decem formellas casei*, ten little baskets of cheese, or ten cheeses made in such baskets. To this day in Barbary, “after turn-



ing the milk with the flowers of the great-headed thistle or wild artichoke, they put the curds into small baskets made with rushes or with the dwarf palm, and bind them up close and press them." SHAW'S *Travels*, p. 168. BOCHART, vol. ii. p. 316.

" Another offered me milk in baskets ; a circumstance that astonished me. ' What,' exclaimed I, ' milk in baskets !' — ' These baskets,' he continues, ' are very pretty, and fabricated with reeds so closely interwoven, that they will hold water,' and were afterwards of much service to me for that use." VAILLANT'S *Travels*, vol. i. p. 422.

" In the evening they sent us in return some baskets of milk. These baskets were made from a species of cyperus, a strong reedy grass that grew in the springs of Zaure Veld. The workmanship was exceedingly clever and neat, and the texture so close that they were capable of containing the thinnest fluid." BARROW'S *Travels in Southern Africa*, p. 170.

" The girls also twist cotton yarn for fringes, and prepare canes, reeds, and palmetto leaves ; as the boys also do, for basket making : but the making up the baskets is the men's work, who first dye the materials of several curious lively colours, and then mix and weave them very prettily. They weave little baskets like cups, also very neat, with the twigs wrought so very fine and close, as to hold any liquor without any more to do, having no lacker or varnish ; and they as ordinarily drink out of these woven cups, as out of their calabashes, which they paint very curiously. They make baskets of several sizes for carrying their clothes, or other uses, with great variety of work ; and so firm, that you may crush them, or throw them about how you will, almost with little or no damage to them." WAFER'S *Description of the Isthmus of Darien*. *Collection of Voyages*, vol. ii. p. 80. See also the Compté DE FERRIERES SAUVEBŒUF'S *Travels into the East*, vol. ii. p. 85. SONNINI'S *Travels*, p. 701.

2 SAM. xvii. 28. *Parched corn.*] Parched corn is a

kind of food still retained in the East, as HASSELQUIST informs us. "On the road from Acre to Seide we saw a herdsman eating his dinner, consisting of half-ripe ears of wheat, which he roasted and eat with as good an appetite as a Turk does his pillau. In Egypt such food is much eaten by the poor, being the ears of maize, or Turkish wheat, and of their durra, which is a kind of millet. When this food was first invented, art was in a simple state: yet the custom is still continued in some nations, where the inhabitants have not even at this time learned to pamper nature."

EZRA, iv. 14. *Maintenance from the king's palace. Marg. Salted with the salt of the palace.*] Some have supposed these words to refer to their receiving of a stipend from the king in salt; others that it expresses an acknowledgment that they were protected by the king as flesh is preserved by salt. It is sufficient, however, to put an end to all these conjectures, to recite the words of a modern Persian monarch, whose court CHARADIN attended some time. "Rising in wrath against an officer who had attempted to deceive him, he drew his sabre, fell upon him, and hewed him in pieces at the feet of the grand vizier, who was standing (and whose favour the poor wretch courted by this deception), and looking fixedly upon him, and the other great lords that stood on each side of him, he said with a tone of indignation, I have then such ungrateful servants and traitors as these *to eat my salt*." Tom. iii. p. 149.—I am well informed, says Mr. PARKHURST, (*Heb. Lex.* p. 448. 3d edit.) that it is a common expression of the natives in the East Indies, "I eat such an one's salt," meaning I am fed by him. Salt among the eastern natives formerly was, as it still is, a symbol of hospitality and friendship. The learned Jos. MEDE observes, (*Works*, p. 370. fol.) that in his time, "when the emperor of Russia would show extraordinary grace and favour to any, he sent him bread and salt from his table." And when he invited Baron Sigismund, the Emperor Ferdinand's ambassador, he did it in this form: "Sigismund,

you shall eat your bread and salt with us." So *Tamerlane*, in his *Institutes*, mentioning one *Share Behraum*, who had quitted his service, joined the enemy, and fought against him, says, "At length my salt which he had eaten overwhelmed him with remorse, he again threw himself on my mercy, and humbled himself before me."

"A chief, on being asked whether, according to the terms of the capitulation, he would return to Nepaul, answered, 'No, I can no more visit my country, I must look for service elsewhere: I can never face the rajah again, for I have eaten Ghoorka salt. I was in trust, and I have not died at my post; we can never return to our country.' All the toubadors and chiefs present, shaking their heads, said, 'No, we can never return.'"  
*FRAZER's Journal of a Tour through Part of the Snowy Range of the Himala Mountains*, 4to. *CLARKE's Travels*, vol. ii. p. 370. *BUCKINGHAM's Palestine*, p. 290.

*JOB*, v. 5. *Whose harvest the hungry eateth up, and taketh it even out of the thorns; and the robber swalloweth up their substance.*] This seems a manifest allusion to the half-starved Arabs of the desert, who were always ready for plunder, as their descendants are to this day. Such starvelings are thus described by *VOLNEY* (*Voyage*, tom. i. p. 357. *French ed.*): "These men are smaller, leaner, and blacker than any of the Bedouins yet known; their wasted legs had only tendons without calves; their belly was glued to their back. In general the Bedoween are small, lean, and swarthy, more so, however, in the bosom of the desert than on the borders of the cultivated country. They are ordinarily about five feet two inches high. They seldom have more than about six ounces of food for the whole day. Six or seven dates, soaked in melted butter, a little milk or curd, serve a man for twenty-four hours; and he seems happy when he can add a small portion of coarse flour or little ball of rice. Their camels, also, which are their chief support, are remarkably meagre, living on the meanest and most scanty provision. Nature has given it a small head,

without ears, at the end of a long neck, without flesh : she has taken from its legs and thighs every muscle not immediately requisite for motion ; and, in short, has bestowed on its withered body only the vessels and tendons necessary to connect its frame together ; she has furnished it with a strong jaw, that it may grind the hardest aliments ; and lest it should consume too much, she has straitened its stomach, and obliged it to chew the cud."

PSALM cvii. 5. *Hungry and thirsty, their soul fainted in them.*] " Many perish victims of the most horrible thirst. It is then that the value of a cup of water is really felt ; he that has a zenzabia of it is the richest of all : in such a case, there is no distinction ; if the master has none, the servant will not give it to him ; for very few are the instances where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps, the owner of all the caravans ! He is dying for a cup of water ; no one gives it to him ; he offers all he possesses ; no one hears him ; they are all dying, though by walking a few hours farther, they might be saved. The camels are lying down, and cannot be made to rise ; no one has strength to walk ; only he that has a glass of that precious liquid lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail ; in the desert, it is worse. At sea, storms are met with ; in the desert, there cannot be a greater storm than to find a dry well. At sea, one meets with pirates : we escape, we surrender, or die ; in the desert, they rob the traveller of all his property and water. They let him live, perhaps, but what a life ! to die the most barbarous and agonising death. In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in, and I believe that one of the greatest sufferings that a

human being can sustain. The eyes grow inflamed, the tongue and lips swell, a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed. All these feelings arise from the want of a little water. In the midst of all this misery, the deceitful mirages appear before the traveller, at no great distance, something like a lake or river of clear fresh water. The deception of this phenomenon is well known, but it does not fail to invite the longing traveller towards that element, and to put him in remembrance of the happiness of being on such a spot. If perchance a traveller is not undeceived, he hastens his pace to reach it sooner: the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks where is the water he saw at no great distance. He can scarcely believe that he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water." *BELZONI'S Researches in Egypt*, p. 342.

PROV. xv. 17. *Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith.*] This passage is thus rendered by the Septuagint. *Κρείσσων ξενισμός μετα λαχανων προς φιλιαν και χαριν, η παραθεσις μοσχων μετα εχθρας*, understanding it of the forced accommodation of travellers, which Arabs and conquered people were obliged to submit to. It was not unusual for travellers to eat at the expense of those who were not pleased with entertaining them; and to use a kind of force, which produced hatred. Dr. SHAW (*Travels*, Pref. p. 12.) notices this circumstance. Speaking of Barbary, he says, "In this country, the Arabs and other inhabitants are obliged, either by long custom, by the particular tenure of their lands, or from fear and compulsion, to give the Spahees, and their company, the Moqunah, as they call it; which is such a sufficient quantity of provisions for ourselves, together with straw and barley for our mules and horses. Besides a bowl of milk, and a basket of figs, raisins, or dates, which,

upon our arrival, were presented to us, to stay our appetites, the master of the tent, where we lodged, fetched us from the flock, according to the number of our company, a kid or a goat, a lamb or a sheep, half of which was immediately seethed by his wife, and served up with cuscasooe; the rest was made Kab-ab, *i. e.* cut into pieces, and roasted, which we reserved for our breakfast or dinner the next day." In the next page he says, "when we were entertained in a courteous manner (for the Arabs will sometimes supply us with nothing till it is extorted by force), the author used to give the master of the tent a knife, a couple of flints, or a small quantity of English gunpowder," &c. To prevent such parties from living at free charges upon them, the Arabs take care to pitch in woods, valleys, or places the least conspicuous, and that in consequence they found it difficult often to discover them.

ECCLES. vii. 6. *The crackling of thorns under a pot.*] Cow-dung dried was the fuel commonly used for firing, but this was remarkably slow in burning. On this account the Arabs would frequently threaten to burn a person with cow-dung as a lingering death. When this was used it was generally under their pots. This fuel is a very striking contrast to thorns and furze, and things of that kind, which would doubtless be speedily consumed, with the crackling noise alluded to in this passage. Probably it is this contrast which gives us the energy of the comparison.

The common fuel used by the inhabitants of the country (*Egypt*) is prepared from a mixture of camel's dung, mud, and straw: these ingredients, being mixed as a paste, they collect into balls, which are flattened upon the walls of their huts for drying in the sun, and made into circular cakes. CLARKE'S *Travels*, vol. iii. p. 34.

"In all parts of the village were small pyramids of cow-dung, the different collections of the poor inhabitants for their winter fuel. The walls of their houses were likewise covered with great cakes of the same materials, which were then drying as additions to their stock. The

common children collect this ; and I have frequently seen two little creatures contending for it with the highest anxiety and animation." MORIER'S *Journey through Persia*, p. 272.

" From scarcity of wood, the dung of cattle is used for purposes of fuel, and the inhabitants collect it with great care, forming it into cakes, which they dry in the summer sun, for culinary and winter use." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 5. WALPOLE'S *Memoirs of Turkey*, vol. ii. p. 368. FORBES'S *Oriental Memoirs*, vol. iii. p. 96. DUBOIS'S *Description of the People of India*, p. 290.

ECCLES. xi. 1. *Cast thy bread upon the waters, for thou shalt find it after many days.*] The Arabs have a very similar proverb, " Do good, throw bread into the water, it will one day be repaid thee." The Turks have borrowed it from the Arabs, with a slight alteration, according to which it is as follows : " Do good, throw bread into the water ; even if the fish does not know, yet the Creator knows it." The meaning of the Hebrew, as well as of the Arabic and Turkish proverb, is : " Distribute thy bread to all poor people, whether known or unknown to thee ; throw thy bread even into the water, regardless whether it swims, and who may derive advantage from it, whether men or fish ; for even this charity, bestowed at a venture, God will repay thee sooner or later." VON DIEG'S *Memorabilia of Asia*, vol. i. p. 106.

SOL. SONG, iv. 12. *A garden inclosed is my sister, my spouse ; a spring shut up, a fountain sealed.*] " This morning we went to see some remarkable places in the neighbourhood of Bethlehem. The first place that we directed our course to, was those famous fountains, pools, and gardens, about an hour and a quarter distant from Bethlehem southward, said to have been the contrivance and delight of king Solomon. To these works and places of pleasure that great prince is supposed to allude, *Eccl.* ii. 5, 6., where, amongst the other instances of his magnificence, he reckons up his gardens, and vineyards, and pools.

" As for the pools, they are three in number, lying in

a row above each other, being so disposed that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular ; the breath is the same in all, amounting to about ninety paces ; in their length there is some difference between them, the first being about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty. They are all lined with wall, and plastered, and contain a great depth of water.

“ Close by the pools is a pleasant castle of a modern structure : and at about the distance of one hundred and forty paces from them is a fountain, from which principally they derive their waters. This the friars will have to be that *sealed fountain* to which the holy spouse is compared, *Cant.* iv. 12. ; and, in confirmation of this opinion, they pretend a tradition, that king Solomon shut up these springs, and kept the door of them sealed with his signet, to the end that he might preserve the waters for his own drinking, in their natural freshness and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them but by a little hole like to the mouth of a narrow well. Through this hole you descend directly down, but not without some difficulty, for about four yards, and then arrive in a vaulted room, fifteen paces long and eight broad. Joining to this is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps the work of Solomon himself.

“ Below the pool here runs down a narrow rocky valley, inclosed on both sides with high mountains. This the friars will have to be the inclosed garden alluded to in the same place of the *Canticles* before cited. What truth there may be in this conjecture I cannot absolutely pronounce. As to the pools, it is probable enough they may be the same with Solomon’s ; there not being the like store of excellent spring-water to be met with any where else throughout all Palestine.” MAUNDRELL’S *Journey*, April 1. p. 88. 7th edit.



ISAIAH, iii. 1. *The staff of bread.*] Bread was and is the principal part of the food of men in almost all countries, particularly of the Eastern nations, who, as Dr. SHAW (*Travels*, p. 230.) observes, “are great eaters of bread, it being computed that three persons in four live entirely upon it, or else upon such compositions as are made of barley or wheat flour.” So NIEBUHR (*Voyage en Arabie*, tom. i. p. 188.) tells us, that “the principal nourishment of the Orientals, in general, is fresh baked bread: and, therefore, they take especial care not to want for meal when they travel in the desert.”

ISAIAH, vii. 15. *Butter and honey shall he eat.*] “They gave us some honey and butter together, with bread to dip in it, Narsah desiring one of his men to mix the two ingredients for us, as we were awkward at it. The Arab, having stirred the mixture up well with his fingers, showed his dexterity at consuming as well as mixing, and recompensed himself for his trouble by eating half of it.” IRBY and MANGLES, *Travels in Egypt*, &c. p. 263.

ISAIAH, xxi. 14. *The inhabitants of the land of Tema brought water to him that was thirsty: they prevented with their bread him that fled.*] “Fatigued with heat and thirst, we came to a few cottages in a palm wood, and stopped to drink of a fountain of delicious water. In this northern climate no idea can be formed of the luxury of drinking in Egypt: little appetite for food is felt; but when, after crossing the burning sands, you reach the rich line of woods on the brink of the Nile, and pluck the fresh limes, and, mixing their juice with Egyptian sugar and the soft river water, drink repeated bowls of lemonade, you feel that every other pleasure of the senses must yield to this. One then perceives the beauty and force of those similes in Scripture, where the sweetest emotions of the heart are compared to the assuaging of thirst in a thirsty land.” CARNE’S *Letters from the East*, vol. i. p. 111.

LAM. i. 11. *They have given their pleasant things for meat to relieve the soul.*] “The jewels and ornaments

of the mogul paraphernalia were privately sold at a great disadvantage, to procure the necessaries of life. During my short residence, I saw many articles thus disposed of, especially a small mirror, in the centre of a single agate, adorned with golden foliage, and roses of small rubies, which had been purchased from a mogul widow, for only ten rupees. Of such females it might be truly said, her virgins are afflicted, her matrons are desolate ; they sigh for bread ; they have given their pleasant things for meat." *FORBES's Oriental Memoirs*, vol. iii. p. 121.

LAM. iv. 8. *Their visage is blacker than a coal.*] The same representation of the effects of hunger still obtains in those countries. So Sir JOHN CHARDIN tells us, (*Voy.* tom. iii. p. 173.) that the common people of Persia, to express the sufferings of Hossein, a grandson of their prophet Mohammed, and one of their most illustrious saints, who fled into the deserts before his victorious enemies, that pursued him ten days together, and at length overtook him, ready to die with heat, thirst, and fatigue, and slew him with a multitude of wounds, in memory of which they annually observe ten days with great solemnity ; that the common people then, to express what he suffered, "appear entirely naked, excepting the parts modesty requires to be covered, and blackened all over ; while others are stained with blood ; others run about the streets, beating two flint-stones against each other, their tongues hanging out of their mouths like people quite exhausted, and behaving like persons in despair, crying with all their might, Hossein, &c. Those that coloured themselves black, intended to represent the extremity of thirst and heat which Hossein had suffered, which was so great, they say, that he turned black, and his tongue swelled out of his mouth. Those that were covered with blood, intended to represent his being so terribly wounded, as that all his blood had issued from his veins before he died."

LAM. v. 10. *Our skin was black like an oven.*] Portable ovens were frequently used in the East, and were part of the furniture of Eastern travellers. These

ovens appear to have been formed of different materials, according to the rank of the several owners. Those that are alluded to by the prophet Jeremiah, when describing the distresses of the inhabitants of Jerusalem, saying, *our skin was black like an oven, because of the terrible famine*, seem to be of an inferior kind, and belonged most probably to the ordinary class of travellers. Nevertheless there were others of a far superior nature, even of very valuable metals. Thus we are informed, from an Arabian tale, translated in 1786 from an unpublished MS. that part of the food of the caliph Vathek on his travels was delicate cakes, which had been baked in silver ovens. St. Jerome describes an Eastern oven as a round vessel of brass, blackened on the outside by the surrounding fire, which heats it within.

EZEK. iv. 15. *Then said he unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.*] In consequence of the want of wood, camel's dung is used in the East for fuel. SHAW, in the preface to his travels, where he gives a detailed description of the mode of travelling in the East, says, that in consequence of the scarcity of wood, when they wanted to bake or boil any thing, the camel's dung, which had been left by a preceding caravan, was their usual fuel, which, after having been exposed to the sun during three days, easily catches fire and burns like charcoal. The following quotation from D'ARVIEUX (*Manners of the Bedouin Arabs*, chap. xiv. p. 93.) serves still better to illustrate the text in which the prophet is commanded to bake bread, or rather thin cakes of bread, upon cow-dung. "The second sort of bread is baked under ashes, or between two lumps of dried and lighted cow-dung. This produces a slow fire, by which the dough is baked by degrees; this bread is as thick as our cakes. The crumb is good if eaten the same day, but the crust is black and burnt, and has a smoky taste from the fire in which the bread is baked. A person must be accustomed to the mode of life of the Bedouins, and very hungry, who can have any relish for it." We

will also add what NIEBUHR says, in his *Description of Arabia*, p. 52. "The Arabs of the desert make use of an iron plate to bake their bread-cakes ; or they lay a round lump of dough in hot coals of wood or camel's dung, and cover them entirely with it, till the bread in their opinion is quite done, when they take the ashes from it, and eat it warm."

MATT. v. 13. *If the salt has lost its savour.*] Our Lord's supposition of the salt losing its savour is illustrated by MAUNDRELL (*Journey*, p. 162.), who tells us that in the Valley of Salt near Gebul, and about four hours' journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. "In this," says he, "you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet had perfectly lost its savour. The innermost, which had been connected to the rock, retained its savour, as I found by proof." Dr. SHAW (*Travels*, p. 148.) takes notice of a similar circumstance in Barbary. "*Jibbel Had-deffa* is an entire mountain of salt, situated near the eastern extremity of the lake of Marks. The salt of it is of a quite different quality and appearance from that of the saline, being as hard and solid as stone, and of a reddish or purple colour ; yet what is washed down from these precipices by the dews, attains another colour, becomes as white as snow, and loses that share of bitterness which is in the parent rock salt ; it may very properly be said to have lost, if not all, yet a great deal at least of its original savour."

MATT. xxvi. 23. *And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.*] "It was at the close of the afternoon prayers, that the company, who consisted of all the males of the village, to the number of more than a hundred men and boys, began to seat themselves on the ground, on each side of a long cloth, spread out as a table. While the dishes were placing on this rural board, I kept myself busily employed in rubbing down, watering, and feeding

my horse, in order to avoid, as much as possible, observation and inquiry. But when the master of the feast came, I was seated, as the stranger-guest, immediately beside him : and on the ejaculation of B'Ismaillah being uttered, I dipped my fingers into the same dish, and had the choicest bits placed before me, by his own hands, as a mark of my being considered a friend or favourite: for this is the highest honour that can be shown to any one at an Eastern feast." BUCKINGHAM'S *Travels in Mesopotamia*, p. 230.

MATT. xxvi. 23. *He that dippeth his hand with me in the dish.*] "The master of the house first begins to eat; the guests or others immediately follow his example. Neither knives nor forks are used; the thumb and two fingers of the right hand serve instead of those instruments; but the spoons are used for soup or rice, or other things which cannot be easily eaten without; and both hands may be used in particular cases, as will be presently explained. When there are several dishes upon the tray, each person takes of any that he likes, or of every one in succession; when only one dish is placed upon the tray at a time, each takes from it a few mouthfuls, and it is quickly removed to give place to another. To pick out a delicate morsel, and hand it to a friend, is esteemed polite." See JOHN, xiii. 26. "The manner of eating with the fingers, as practised in Egypt and other eastern countries, is more delicate than may be imagined by Europeans who have not witnessed it, nor heard it correctly described. Each person breaks off a small piece of bread, dips it in the dish, and then conveys it to his mouth, together with a small portion of the meat, or other contents of the dish. The piece of bread is generally doubled together, so as to enclose the morsel of meat, &c., and only the thumb and first and second fingers are commonly used. When a person takes a piece of meat too large for a single mouthful, he usually places it upon his bread." See also, RUTH, ii. 14. LANE'S *Modern Egyptians*, vol. i. p. 179.

As there are but very few, and those always the dearest friends, or most honoured guests, who are seated sufficiently near to the master of the feast, to dip their hands in the same dish with him (probably not more than four out of the twelve disciples at the last supper enjoyed this privilege), the baseness of the treachery is much increased, when one of those few becomes a betrayer ; and in this light the conduct of Judas was, no doubt, meant to be depicted by this pregnant expression.

MARK, ix. 50. *Have salt in yourselves.*] In the interior countries of Africa, the greatest of all luxuries is salt. A child there will suck a piece of rock salt, as if it were sugar. The poorer classes of the inhabitants are, however, so very rarely indulged with this precious article, that to say a man eats salt with his victuals, is the same as saying he is a rich man. The long use of vegetable food creates so painful a longing for salt, that no words can sufficiently describe it. PARK'S *Travels*, p. 280.

LUKE, v. 8. *When Simon Peter saw it, he fell down at Jesus' knees.*] Embracing the knees was formerly an act by which homage was expressed or protection implored. "On the following day preparations were made for carrying his sentence into execution. The Kaganawha and Shouaa chiefs about the Sheikh's person, fell at his feet, and, notwithstanding the haughtiness of Barca Gana's carriage to them since his advancement, intreated to a man pardon for his offences, and that he might be restored to favour. The culprit appearing at this moment to take leave, the Sheikh threw himself back on his carpet, wept like a child, and suffered Barca Gana, who had crept close to him, to embrace his knees ; and calling them all his sons, pardoned his repentant slave." DENHAM and CLAPPERTON'S *Discoveries in Africa*, p. 174.

LUKE, xiv. 13. *But when thou makest a feast, call the poor, the maimed, the lame, the blind.*] "It was before sunset that we assembled at the house of a green turbaned descendant of the prophet, to the number of

about thirty persons. We were received in a very handsome room, with gilded ceiling, carpeted divans, furnished with rich cushions, and other marks of the occupier's wealth. Among our party were the two Indian Fakirs, who knew their interest too well ever to desert their patron, so that they constantly hung about his person. These men, clad in a bundle of loose rags, scarcely holding together, though bound with many cords and threads, and swarming with vermin, from their never having changed their garments, or perhaps washed their bodies, for the last three years, were seated among the rest, along the sofa, and served with exactly the same attention as others of the company. This practice of admitting the ragged and dirty to an equal place with the well clad and clean, as well as that of suffering the servants of the house to sleep on the divan at night, which equally prevails among the Turks, occasions the houses of the rich to be almost as subject to vermin as those of the poor." BUCKINGHAM'S *Travels in Mesopotamia*, p. 55.

LUKE, xv. 29. *A kid.*] Kids are considered as a delicacy. *Hariri*, a celebrated writer of Mesopotamia, describing a person's breaking in upon a great pretender to mortification, says, he found him with one of his disciples, *entertaining themselves with much satisfaction with bread made of the finest flour, with a ROASTED KID, and a vessel of wine before them.* This shows in what light we are to consider the complaint made by the elder brother of the prodigal son, and also the gratification proposed to be sent to Tamar, *Gen.* xxxviii. 16., and the present made by Samson to his intended bride, *Judges*, xv. 1.

"After drinking '*café à la Sultane*,' as it is termed by French writers, hookahs were offered to us; and soon afterwards, to my great surprise, dinner was announced. We accordingly retired with the Dola of Aden to another apartment, where a kid, broiled and cut into small pieces, with a quantity of pillaued rice, was served up to us,

agreeably to the fashion of the country." *SALT's Voyage to Abyssinia*, p. 115.

"As soon as we arrived at the village of Howakil, a very neat hut was prepared for me ; and as the evening was far advanced, I consented to stay for the night. Nothing could exceed the kindness of these good people ; a kid was killed, and a quantity of fresh milk was brought and presented in straw baskets made of the leaves of the doom-tree, seared over with wax, a manufacture in which the natives of these islands particularly excel." *Ibid.* p. 188.

JOHN, xiii. 23. *Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.*] Light is thrown on this passage by what D'ARVIEUX says of the mode in which the Arabs eat. "They seat themselves at table, so that the shoulders of one are turned towards the breast of the other, all the right hands are turned towards the dishes, the left hands are away from them, and they use them only to lean upon them, when the great number of persons at table obliges them to be in this inconvenient posture."

## CHAP. VI.

### DRESS AND CLOTHING.

GEN. xxiv. 65. *She took a veil and covered herself.*] Covering the head was practised on three occasions. In cases of grief and mourning, 2 *Sam.* xix. 2., as an expression of reservedness and modesty, *Gen.* xxiv. 65., and as a testimony or token of the greatest respect and reverence, or when an inferior was unable to bear the sight and splendour of another's majesty and greatness. Thus Elijah (1 *Kings*, xix. 43.), when he heard the voice of God on Mount Horeb, wrapped his face in his mantle.



Covering the face with a veil, was the practice of all nations. The Romans, in particular, were so strict and punctual in the use of it, that when C. Sulpitius Gallus knew his wife had appeared abroad without it, he divorced her only on that account.

The veiling of the bride was a very ancient custom, as PLINY also says (*Nat. Hist.* b. xxi. chap. 8.). TERTULLIAN (*de Virginibus velandis*, c. ii.), when speaking of Rebecca, who went to meet her bridegroom veiled, observes, as a custom still existing in his time, that the heathen brides were also conducted to their intended husbands, covered with a veil. Hence the Romans used the word *nuptiæ*, for marriage, which is derived from *nubere*, to cover, to veil. OLEARIUS says, in his *Travels in Persia* (p. 108.), that in Russia, Persia, and Armenia, the bride, while sitting at table, has a handkerchief thrown over her head, which covers her face.

GEN. xxvii. 27. *The smell of his raiment.*] The Orientals endeavour to perfume their clothes in various ways. They sprinkle them with sweet-scented oils, extracted from spices; they fumigate them with the most valuable incense or scented wood, and also sew the wood of the aloe in their clothes. By some of these means, Jacob's clothes were perfumed. PLINY observes (*Nat. Hist.* b. xvii. chap. 5.) "that the land, after a long drought, moistened by the rain, exhales a delightful odour, with which nothing can be compared:" and soon after he adds, that "it is a sign of a fruitful soil, when it emits an agreeable smell, when it has been ploughed."

GEN. xxxvii. 3. *He made him a coat of many colours.*] RAUWOLF (*Travels*, part i. p. 89.) says, "that Turks of rank at Aleppo dress their sons, when they are a little grown, and can walk, in loose coats of a fine texture, in which various colours are woven, and which look very handsome.

"The service (in the church at Assalt) appeared to me nearly the same as I had before witnessed in the Greek churches of Asia Minor, and differed only in being

performed in the Arabic instead of the Greek language. The priest wore a coat of many colours ; a garment apparently as much esteemed throughout these parts in the present day, as it was in the days of the patriarch Jacob, who had one made for his favourite son Joseph : or in the time of Sisera, when a coat of divers colours was enumerated among the rich trophies and spoils of the battle of Tabor or Kishon." BUCKINGHAM'S *Travels among the Arab Tribes*, p. 31.

GEN. xxxix. 12. *And he left his garment in her hand, and fled.*] " The practice of tying the garments of offenders, I may here take occasion to mention, appears to elucidate very clearly a passage in the Old Testament, which always struck me before, as attended with considerable obscurity. The circumstance I allude to, relates to the story of Potiphar's wife and Joseph, in which it is mentioned, that, when she could not prevail upon him to comply with her desires, *she caught him by the garment, and said, Lie with me ; and he left his garment in her hand, and fled, and got him out* : and when she accused Joseph to her husband, she produced the garment as an evidence of his guilt, saying, *the Hebrew servant which thou hast brought unto us, came in unto me to mock me ; and it came to pass, as I lifted up my voice and cried, that he left his garment with me and fled out* : and immediately on hearing these words, Potiphar's wrath was kindled, and Joseph was consigned to a prison. Now, it appears, upon reading this without explanation, that Potiphar, who seems to have been a good man, acted on this occasion with extreme injustice, as he does not seem to have made any inquiry into Joseph's guilt, but at once, on the assertion of his wife, commits him to a prison. On the contrary, if the same custom as the one which is now general in Abyssinia, at that time prevailed in Egypt, it will be seen that Potiphar acted justly, according to the established rule of the country, it being always considered as a sure proof of guilt, which requires no further evidence to be adduced, if a man, after being once laid hold of, runs away

and leaves his garment behind." SALT's *Voyage to Abyssinia*, p. 409.

GEN. xlv. 22. *To all of them he gave each man changes of raiment.*] Presents of garments appear to have been common amongst all ranks of people in the East. The passage now cited is an instance in point. See also 2 *Chron.* ix. 24. This custom is still preserved. DE LA MOTRAYE furnishes us with some particular information on this subject. "The vizier entered at another door, and their excellencies rose to salute him after their manner, which was returned by a little inclining of his head : after which he sat down on the corner of his sofa, which is the most honourable place : then his chancellor, his kiahia, and the chiaouz bashaw came and stood before him, till coffee was brought in ; after which, M. de Châteauneuf presented M. de Ferriol to him, as his successor, who delivering him the king his master's letters, complimenting him as from his majesty and himself, to which the vizier answered very obligingly : then, after some discourse, which turned upon the reciprocal readiness of propension towards the continuance of a good intelligence between the Porte and the court of France, which M. de Ferriol assured them that the king his master was well disposed to cultivate sincerely, they gave two dishes of coffee to their excellencies, with sweetmeats, and after that perfumes and sherbet. Then they clothed them with *caffetans* of a silver brocade, with large silk flowers ; and to those that were admitted into the apartments with them, they gave others of brocade, almost all silk, except some slight gold or silver flowers, according to the custom usually observed towards all foreign ministers." *Travels*, p. 199. *Caffetans* are long vests of gold or silver brocade, flowered with silk. See also *Ezra*, ii. 69. *Neh.* vii. 70.

EXOD. xxv. 4. *Fine linen.*] Under this term it has been supposed that cotton is spoken of. Cotton grows in the forests of the torrid regions of Africa and America, on tall thorny trees ; in India on a lofty shrub ; and in

Malta and the islands of the Archipelago on an herba-ceous plant.

In Guzerat, the rice and cotton fields are both planted at the commencement of the rainy season, in June. The former is sown in furrows, and reaped in about three months: the cotton-shrub, which grows to the height of three or four feet, and in verdure resembles the currant-bush, requires a longer time to bring its delicate produce to perfection. These shrubs, planted between the rows of rice, neither impede its growth nor prevent its being reaped. Soon after the rice harvest is over, they put forth a beautiful yellow flower, with a crimson eye in each petal; this is succeeded by a green pod, filled with a white stringy pulp; the pod turns brown and hard as it ripens, and then separates into two or three divisions containing the cotton. A luxuriant field, exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindostan. *Herodotus* says, the Indians in his time possessed a kind of plant, which, instead of fruit, produced wool of a finer and better quality than that of sheep, of which the natives *made their clothes*: this plant was, no doubt, the same as the modern cotton of India. *FORBES's Oriental Memoirs*, vol. ii. p. 405.

EXOD. xxxv. 35. *The weaver.*] In the cotton manufacture of India, the loom is fixed under a tree, and the thread laid the whole length of the cloth. The Hindoo weaver is not a despicable caste: he is next to the scribe, and above all mechanics. These people produce works of extraordinary niceness; and as much as an Indian is born deficient in mechanical strength, so much is his whole frame endowed with an exceeding degree of sensibility and plianthood. *FORBES's Orient. Mem.* ii. 502.

EXOD. xxxviii. 8. *Looking-glasses.*] A laver of brass was made of the mirrors of the women who thus assembled. Some have derived this from a custom of the Egyptian women, who used to go to the temple with

a looking-glass in one hand, and a timbrel in the other. Vid. CYRIL *de Adoratione in Spiritu et Virtute*, tom. i. l. 2. p. 64.

The Eastern mirrors were made of *polished* steel, and for the most part *convex*. So CALLIMACHUS, *Hymn in Lavacr. Pall.* l. 21. describes *Venus* as

— διαυγέα χαλκον έλκοισα,  
— taking the shining brass,

*i. e.* to adjust her hair. SHAW informs us (*Travels*, p. 241.) that “in the Levant, looking-glasses are a part of female dress. The Moorish women in Barbary are so fond of their ornaments, and particularly of their looking-glasses, which they hang upon their breasts, that they will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles with a pitcher or a goat’s skin, to fetch water.” The Israelitish women used to carry their mirrors with them, even to their most solemn place of worship.

In some heathen temples these polished mirrors were of particular use. “In the centre of the temple is frequently placed a large mirror, made of cast metal well polished, which is intended to remind those who come to worship, that in like manner as their personal blemishes are faithfully portrayed in the mirror, so do the secret blemishes and evil qualities of their hearts lie open and exposed to the all-searching eyes of the immortal gods.” THUNBERG’S *Travels in Japan*, iv. 19. See also Sir JOHN CHARDIN’S *Travels*, vol. ii. p. 279. GOGUET’S *Origin of Laws*, &c. vol. i. book vi. ch. ii. p. 353. edit. *Edinburgh*; and *Agreement of Customs between Indians and Jews*, art. xv.

“The artists who make those boxes and pen-cases, very ingeniously mount small looking-glasses in frames of pasteboard. A traveller finds these extremely convenient, as they lie flat, and occupy but little space among his clothes. Some are opened like a book, and fastened by means of a hook and catch. Of others the mirror is occasionally covered by a piece which fits exactly in the pasteboard frame, and is easily separated from it by a

person's nail. These looking-glasses are of various sizes and forms, square, oval, or octagonal, from five to twelve or thirteen inches long, and proportionably broad. The frames and covers are often neatly painted, and sometimes ornamented with khátembandi, a kind of Mosaic work." *Sir W. OUSELEY's Travels in the East*, iii. 64.

JOSHUA, v. 15. *Loose thy shoe from off thy foot.*] The custom which is here referred to, not only constantly prevailed all over the East, from the earliest ages, but continues to this day. To pull off the *sandals*, or slippers, is used as a mark of respect, on entering a mosque or a temple, or the room of any person of distinction; in which case they were either laid aside, or given to a servant to bear. IVES (*Travels*, p. 75.) says, that "at the doors of an Indian pagoda are seen as many slippers and sandals as there are hats hanging up in our churches." The same custom prevails amongst the Turks. MAUNDRELL, p. 29., describes exactly the ceremonials of a Turkish visit, on which (though an European and a stranger) he was obliged to comply with this custom.

This custom is practised by the Siamese when they approach their princes and governors, to whom a deference, amounting nearly to adoration, is paid: an observant traveller mentions it in his audience before the Berklam or Chancellor of Siam. "We turned towards the house where he gives public audience, and appears with all his pomp and splendour. We ascended a stony staircase, and then pulled off our shoes." KAEMPFER's *Japan*, vol. i. p. 17.

At Asmere, in India, is the tomb of Hodgee Munde, the great Indian saint. The sepulchre, with the buildings about it, is a very noble thing: it is as rich and fine as a prodigal blind zeal and superstition might be supposed to make a thing for which it expresses the highest respect. You pass three large courts before you come to it, the first of which is near an acre of ground, and is paved with black and white marble; the others are proportionably large: but the nearer the sepulchre the more extravagant the pomp and glory of them. There is such

an opinion of the sanctity of all these places adjacent to the tomb, that no person dares walk there without a naked foot ; you must be quite bare, or not pretend to tread any part of these hallowed courts. FINCH'S *Travels in India*, HARRIS'S *Coll.* vol. i. p. 89.

In the description of a public triumph in Mexico, the same observance is noticed. "The victories gained were so great, that the rejoicings in Cusco on that score lasted a month. There were of all the several conquered nations there to grace the ceremony, and bear ■ part in the entertainment: they all appeared in their several different habits, and with the martial music used in their respective countries. They were divided into so many distinct bands and troops, which marched in order after the inca and the generals, to the temple of the sun. All the rest put off their shoes when they came to the boundaries of the temple ; only the inca himself kept his on till he came to the very door, where he made his feet bare, and then went in, and gave thanks for the mighty victories he had gained." HARRIS'S *Coll.* vol. i. p. 782.

When Montezuma delivered himself to Cortes, he was accompanied by two hundred lords, dressed in a style superior to the other nobles, but bare-footed, two by two, keeping close on each side to the walls of the houses, to show the respect they bore to their sovereign. CULLEN'S *Mexico*, vol. ii. p. 64.

"On the floor or ground was spread a carpet of rich colours and fine texture, and over this were laid pieces of soft nammed, a kind of felt, on which we placed ourselves, having left outside the door, according to Persian custom, our boots, shoes, and slippers." Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 267.

"Stated distances were fixed for taking off our shoes ; some of the ambassador's suite being obliged to take theirs off at a considerable distance from the king, whilst others, whose rank gave them more privilege, kept them on until near to the stairs which led into the room. As the Persians allow to their monarch a great character of sanctity, calling him the *Zib Allah*, the shadow of the

Almighty, they pay him almost divine honours. Besides making the *Ziaret*, the taking off their shoes implies that the ground which surrounds him is sacred; and this circumstance will illustrate what the captain of the Lord of Hosts said to Joshua, 'Loose thy shoe from off thy foot; for the place whereon thou standest is holy.'" MORIER's *Second Journey through Persia*, p. 172. HOLLAND's *Travels in Albania*, p. 316. Sir W. OUSELEY's *Travels in the East*, vol. ii. p. 12. Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 235. DODWELL's *Tour through Greece*, vol. i. p. 151. COX's *Journal of a Residence in the Burman Empire*, p. 13. FRASER's *Tour through the Himala Mountains*, p. 428.

1 SAM. xviii. 4. *And to his girdle.*] "I was bought," says PITTS, "by an old bachelor. I wanted nothing with him: meat, drink, clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him: but before we came to Alexandria he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash, which they usually wear, in which was much gold, and also my letter of freedom, which he intended to give me when at Mecca, he took it off, and bade me put it on about me; he then took my girdle, and put it on himself. My patron would speak on occasion in my behalf, saying, 'My son will never run away.' He seldom called me any thing but son; and bought a Dutch boy to do the work of the house, who attended upon me, and obeyed my orders as much as his. I often saw several bags of his money, a great part of which he said he would leave me. He would say to me, 'Though I was never married myself, yet you shall be married in a little time, and then your children shall be mine.'" *Travels to Mecca*, p. 217.

2 KINGS, ix. 30. *She painted her face.*] She stained her eyes with stibium or antimony. This is a custom in Asiatic countries to the present day. "The Persians differ as much from us in their notions of beauty as they do in those of taste. A large, soft, and languishing black



eye, with them, constitutes the perfection of beauty. It is chiefly on this account, that the women use the powder of antimony, which, although it adds to the vivacity of the eye, throws a kind of voluptuous languor over it, which makes it appear, if I may use the expression, dissolving in bliss. The Persian women have a curious custom of making their eyebrows meet; and if this charm be denied them, they paint the forehead with a kind of preparation made for that purpose." E. S. WARRING'S *Tour to Sheeraz*, 4to. 1807, p. 62. The Romans painted their eyes. PLINY (*Nat. Hist.* lib. xi. cap. 37.) says, *Tanta est decoris affectatio ut tinguantur oculi quoque*. "Such is their affectation of ornament, that they paint their eyes also." Men as well as women practised it.

Ille supercilium madida fuligine tactum  
Obliqua producit acu, pingitque trementes  
Attollens oculos. JUVENAL, *Sat.* ii. v. 93.

*With sooty moisture one his eye-brows dyes;  
And with a bodkin paints his trembling eyes.*

The manner in which the women in Barbary do it, Dr. RUSSELL particularly describes: upon the principle of strengthening the sight, as well as an ornament, it is become a general practice among the women to black the middle of their eyelids, by applying a powder called *ismed*. Their method of doing it is by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth, and about the size of a common probe. This they wet with water, in order that the powder may stick to it; and applying the middle part of it horizontally to the eye they shut the eyelids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge. This is sometimes practised by the men, but is then regarded as foppish. *Nat. Hist. of Aleppo*, p. 109.

PSALM cii. 26. *As a vesture shalt thou change them.*] A frequent *change of garments* is very common in the East; and that, both to show respect and to display magnificence. THEVENOT tells us (part i. p. 86.), that when

he saw the Grand Signior go to the new mosque, he was clad in a satin doliman of a flesh colour, and a vest nearly similar ; but when he had said his prayers there, he changed his vest, and put on one of a particular kind of green. To this frequent change of vestments amongst the great, the Psalmist may allude in these words. MALCOLM'S *History of Persia*, vol. i. ch. x.

ISAIAH, iii. 16. *Making a tinkling with the feet.*] *Rauwolf* tells us, that the Arab women, whom he saw in going down the Euphrates, wore rings about their legs and hands, and sometimes a good many together, which, in their stepping, slipped up and down, and so made a great noise. Sir JOHN CHARDIN says, that "in Persia and Arabia they wear rings about their ankles, which are full of little bells. Children and young girls take a particular pleasure in giving them motion; with this view they walk quick." NIEBUHR speaks of the great rings which the common and dancing women in Egypt, and an Arabian woman of the desert, wore round their legs. *Voyage en Arabie*, tom. i. p. 133. It appears from the Koran, that the Arabian women in Mahomet's time were fond of having the same kind of ornaments noticed. "Let them not (*i. e.* the women) make a noise with their feet, that the ornaments which they hide may thereby be discovered." SALE'S *Koran*, cap. xxiv. p. 291. note *d.* "*Let them not make a noise with their feet, &c.*; by shaking the rings which the women in the East wear about their ankles, and which are usually of gold or silver. The pride which the Jewish ladies of old took in making a tinkling with these ornaments of the feet, is (among other things of that nature) severely reprov'd by the Prophet Isaiah."

The women wear "their hair very long: it is generally black, and reaches in long platted folds almost down to their ankles. At the end of every fold three sequins are suspended: this seems to be a favourite ornament: they have also a variety of the same coins fancifully arranged in their head-dress. When they walk, the sequins suspended from their long flowing tresses make a

gingling noise, like so many bells." BRAMSEN'S *Tour*, vol. i. p. 178.

In the following account of female dress, most of the particulars spoken of by the Prophet are noticed. It is the description of a Mogul beauty.

" Her age did not exceed fifteen : her form was perfect, her features regular, and her large antelope eyes of a brilliant lustre : although fairer than the generality of Indian females, neither the rose nor the lily adorned her complexion, yet the brunette tint rather enriched than impaired the softness and delicacy of her skin : ' grace was in all her steps,' and her whole deportment elegant and courteous. This young beauty excelled in personal charms, but was not so superbly attired as her friend, whom I hastily sketched, as a specimen of a well-dressed Mogul. Her drawers of green satin, flowered with gold, were seen under a chemise of transparent gauze, reaching to her slippers, richly embroidered : a vest of pale blue satin, edged with gold, sat close to her shape, which an upper robe of striped silver muslin, full and flowing, displayed to great advantage : a netted veil of crimson silk, flowered with silver, fell carelessly over her long braided hair, combed smooth, and divided from the forehead, where a cluster of jewels was fastened by strings of seed-pearl : her ear-rings were large and handsome ; that in her nose, according to our idea of ornament, less becoming. The Asiatic ladies are extremely fond of the nose-jewel, and it is mentioned among the Jewish trinkets in the Old Testament. A necklace in intermingled rows of pearls and gold covered her bosom, and several strings of large pearls were suspended from an embroidered girdle set with diamonds : bracelets of gold and coral reached from her wrist to the elbow, golden chains encircled her ankles, and all her toes and fingers were adorned with valuable rings. Like most of the Oriental females, of all religions, her eyes were tinged by a black circle, formed with the powder of antimony ; which produces a refreshing coolness, gives the eye additional lustre, and is

thought to be a general improvement to Asiatic beauty." FORBES's *Oriental Memoirs*, vol. i. p. 253. Vide also CLARKE's *Travels*, vol. ii. p. 338.

The shoes of the American Indians are made of the skins of deer, elks, or buffaloes, dressed according to the European manner, or with the hair remaining on them. The edges of those shoes, round the ankle, are decorated with pieces of brass or tin affixed to leathern strings about an inch long, which, hanging very thick, make a cheerful tinkling noise when they either walk or dance. CARVER's *Travels in N. America*, p. 146.

In the East Indies, the Gentile women wear gold or silver rings, according to their ability, one in their nose, and several small ones in holes bored round the rim of the ear, with one, large and heavy, in each lappet. They wear also rings on their toes, and metallic shingles on their legs, made hollow and intermixed with loose glass beads, that cause, when they move the leg, a noise like that of a rattle-snake. Capt. HAMILTON, in *Pinkerton's Coll.* part xxxii. p. 322.

JER. iv. 30. *Thou rendest thy face with painting.*] Several authors, and Lady M. W. MONTAGU in particular (*Letters*, vol. ii. p. 32.), have taken notice of the custom that has obtained from time immemorial among the Eastern women, of tinging the eyes with a powder, which, at a distance, or by candle-light, adds very much to the blackness of them. The ancients call the mineral substance, with which this was done, *stibium*, that is, *antimony*; but Dr. SHAW tells us (*Travels*, p. 229.) it is a rich *lead ore*, which, according to the description of naturalists, looks very much like antimony. Those who are unacquainted with that substance may form a tolerable idea of it, by being told it is not very unlike the black lead of which pencils are made, that are in every body's hands.

RUSSELL describes the kohol used for the eyeballs or inside of the eyelids; it is a kind of lead ore, and is brought from Persia. It is so much in request, that the poets of the East, in allusion to the instrument

used in applying it, say, the mountains of Ispahan have been worn away with a bodkin. Vol. i. p. 367.

PIETRO DELLA VALLE, giving a description of his wife, an Assyrian lady, born in Mesopotamia, and educated at Bagdad, whom he married in that country, says, (*Viaggi*, tom. i. lettera 17.) “ her eyelashes, which are long, and, according to the custom of the East, dressed with stibium, as we often read in the Holy Scriptures of the Hebrew women of old, *Ezek.* xxiii. 40., and in *Xenophon*, of Astyages, the grandfather of Cyrus, and of the Medes of that time (*Cyropæd.* lib. i.), give a dark, and, at the same time, majestic shade to the eyes.” “ Great eyes,” says SANDYS (*Trav.* p. 67.), speaking of the Turkish women, “ they have in principal repute ; and of those the blacker they be the more amiable ; insomuch that they put between the eyelids and the eye a certain black powder, with a fine long pencil, made of a mineral brought from the kingdom of Fez, and called *alchole*, which by the not disagreeable staining of the lids doth better set forth the whiteness of the eye ; and though it be troublesome for a time, yet it comforteth the sight, and repelleth ill humours.”

Dr. SHAW furnishes us with the following remarks on this subject:—“ But none of these ladies take themselves to be completely dressed till they have tinged the hair and edges of their eyelids with the powder of lead ore. Now as this operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill, and then drawing it afterwards through the eyelids over the ball of the eye, we shall have a lively image of what the prophet, *Jer.* iv. 30., may be supposed to mean by *rending the eyes with painting*. The sooty colour which is in this manner communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of great antiquity ; for, besides the instance already taken notice of, we find that when *Jezabel* is said, *2 Kings*, ix. 30., to have painted her face, the original words

are, *she adjusted her eyes with the powder of lead ore.*" *Trav.* p. 294. fol. edit.

This practice still maintains its influence in various parts of the world. Numerous instances of it occur in modern voyages and travels. A single extract will be sufficient to demonstrate its present existence. Captain SYMES says, that "the Birmans, both men and women, colour their teeth, their eyelashes, and the edges of their eyelids with black. This custom is not confined to the Birmans, particularly the operation of colouring the eyelashes: the women of Hindostan and Persia commonly practise it. They deem it beneficial as well as becoming. The collyrium they use is called *surma*, the Persian name of antimony." *Embassy to Ava*, vol. ii. p. 235. MORIER's *Second Journey through Persia*, p. 61. JOLLIFFE's *Letters from Palestine*, p. 155.

MATT. iii. 4. *And the same John had his raiment of camel's hair.*] His raiment was not made of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called *camlet* (in imitation of which, though made of wool, is the English *camlet*), but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff, anciently worn by monks and anchorites. It is only when understood in this way, that the words suit the description here given of John's manner of life. CAMPBELL's *Translation of the Gospels*, note.

That shawls are frequently made presents of to the great, appears from IRWIN's *Travels up the Red Sea, and through the Deserts of Egypt*. In page 60. he tells us, that they presented a shawl to the vizier of Yambo. In another place he observes, that the only finery worn by the great scheik of the Arabs in Upper Egypt was an orange-coloured shawl, carelessly thrown about his shoulders. They, it seems, had presented him, according to a preceding page, with two fine shawls. It is then a part of Eastern magnificent dress, and given to the great by way of present.

Nor was it what these English gentlemen fancied

might be an agreeable present to them, but he elsewhere informs us, shawls were what some of them desired might be given them by way of present. So the young scheik that conveyed them from Cosire to the Nile had a shawl given him, to which he had taken a liking, besides his proper pay (p. 187.). So the avaricious and oppressive vizier of Ghinnah politely insinuated that a shawl or two would be very acceptable to him ; and, accordingly, IRWIN tells us, that, having two fine ones belonging to his Turkish dress, which had stood him in one hundred dollars, these were presented to the vizier.

These shawls are made, it seems, of camel's hair, or fine Cashmirian wool, and are very valuable, according to a note on the passage of the *Tales of Inantula*.

MATT. iii. 11. *Whose shoes I am not worthy to bear.*] "The covering of the feet among the ancient Hebrews, Greeks, and Romans, usually consisted, and among the Arabs it still consists, merely of leather or wooden soles, called by the Greeks and Latins, sandals. They are fastened to the sole of the foot by means of two straps, one of which passes between the great and the second toe, the other goes round the heel, and then across the foot, where it is tied to the other." MARITI'S *Travels*, p. 211. Compare NIEBUHR'S *Description of Arabia*, p. 63.

But those sandals are only worn in walking out of doors. On returning home, or entering the house of another to visit him, they are pulled off at the door. The tying and untying of the sandals was, from remote ages, the business of slaves ; and the servant newly purchased had to commence his duties by untying his master's sandals, and carrying them after him for a certain distance, as is mentioned in the Talmudic treatise. *Kidduschin*, fol. 22. p. 2. This office was considered as so mean, that a rabbinical saying declares, that "whatever services a servant does for his master, a disciple may do for his teacher, only not unloose the latches of his shoes." John, therefore, thought himself not worthy to do for Jesus that which was considered as too mean for a disciple to do for a wise man. To "unloose the latches

of the shoes or sandals," and "to bear them after somebody," are proverbial expressions, which are perfectly equivalent to each other.

MATT. vi. 19. *Moth and rust doth corrupt.*] "At Pondicherry," says Bartolomeo, "I met with an incident which excited my astonishment. I had put my effects into a chest which stood in my apartment, and being one day desirous of taking out a book, in order to amuse myself with reading, as soon as I opened the chest, I discovered in it an innumerable multitude of what are improperly called white ants. The appellation, termites, from the Latin systematic name, termes, is better. There are various kinds of them, but only in warm countries, which are all equally destructive, and occasion great devastations, not only in sugar plantations, but also among furniture and clothes in habitations. When I examined the different articles in the chest, I observed that these little animals had perforated my shirts in a thousand places, and gnawed to pieces my books, my girdle, my amice, and my shoes. They were moving in columns each behind the other; and each carried away in its mouth a fragment of my effects, which were more than half destroyed." BARTOLOMEO, by *Johnson*, p. 13.

In Japan there is a species of ants, in shape, bigness, and other particulars, like our common ones, but white as snow; they will in a very little time pierce through any thing but stone or ore, doing, wherever they come, very great mischief; and no other way has yet been found of keeping them from merchandises, and things of value, but by strewing some salt under and over such articles. *Modern Univer. Hist.* vol. ix. p. 97.

The weevil is a small insect of the moth kind, which deposits its eggs in the cavity of grain, and particularly in that of wheat. If the crops be stacked or laid up in the barn in sheaves, these eggs are there hatched, and the grain in consequence is totally destroyed. *WELD's Trav. through N. America*, vol. i. p. 216.

At Carthagena, in South America, the insect called comejen damages and destroys the furniture of houses,



particularly all kinds of hangings, whether of cloth, linen, silk, gold or silver stuffs, or laces ; and, indeed, every thing, except those of solid metal, where its voracity seems to be wearied out by the resistance. It is nothing more than a kind of moth or maggot ; and is so small as to be scarcely visible to the naked eye ; but so expeditious in its depredations, that in a very short time it entirely reduces to dust one or more bales of merchandise where it happens to fasten ; and without altering the form, perforates it through and through, with a subtilty which is not perceived till it comes to be handled, and then, instead of thick cloth or linen, one finds only small shreds and dust ; it will thus destroy all the goods in a warehouse where it has got footing, in one night's time. *ULLOA's Voyage*, by *Adams*, vol. i. pp. 67, 68.

“ The termites, or white ants of Bombay, are so numerous and destructive at Anjengo, that it is difficult to guard against their depredations ; in a few hours they will demolish a large chest of books, papers, silk, or clothes, perforating them with a thousand holes : we dare not leave a box on the floor without placing it on glass bottles, which, if kept free from dust, they cannot ascend : this is trifling, when compared with the serious mischief they sometimes occasion, by penetrating the beams of a house, or destroying the timbers in a ship.

“ These destructive animals advance by myriads to their work, under an arched incrustation of fine sand, tempered with a moisture from their body, which renders the covert way as hard as burnt clay, and effectually conceals them at their insidious employment.

“ I could mention many curious instances of depredation by the termites ; one happened to myself : I left Anjengo in the rainy season to pass a few weeks with the chief at his country house at Eddova, in a rural and sheltered situation ; on my departure I locked up a room, containing books, drawings, and a few valuables ; as I took the key with me the servant could not enter to clean the furniture : the walls of the room were white-washed, adorned with prints and drawings, in English frames and

glasses : returning home in the evening, and taking a cursory view of my cottage by candle-light, I found every thing apparently in the same order as I left it ; but on a nearer inspection the next morning, I observed a number of advanced works, in various directions, towards my pictures ; the glasses appeared to be uncommonly dull, and the frames covered with dust ; on attempting to wipe it off, I was astonished to find the glasses fixed to the wall, not suspended in frames as I left them, but completely surrounded by an incrustation cemented by the white ants ; who had actually eaten up the deal frames and back boards, and the greater part of the paper, and left the glasses upheld by the incrustation, or covered way, which they had formed during their depredation. From the flat Dutch bottles, on which the drawers and boxes were placed, not having been wiped during my absence, the ants had ascended the bottles by means of the dust, eat through the bottom of a chest, and made some progress in perforating the books and linen. The chief's lady, with whom I had been staying at Eddova, on returning to her apartments in the fort, found, from the same cause, a large chest, in which she had deposited shawls, muslins, and other articles, collected preparatory to her leaving India, entirely destroyed by these voracious insects." *FORBES'S Oriental Memoirs*, vol. i. p. 361.

MATT. xxii. 12. *And he saith unto him, Friend, how camest thou hither, not having a wedding garment ?*] By the following statement it will appear how peculiarly necessary it was, and still is, to possess, in the East, what may be termed a dress of ceremony for special occasions. "There is a vulgar rumour, that when a Christian wishes for an audience, a message is delivered to the Grand Signior, setting forth, that a dog, naked and hungry, begs to be admitted : to which is given this reply : Clothe him, and feed him, and bring him in. The pelisse is a badge of honour in Turkey, the same as the garter or court robes are in England. But, perhaps, the humiliating expression of clothing may arise from

the nature of the Frank's dress, which is considered by the Turks as no dress at all. It is reckoned indecent in the short Oriental or Mameluke costume to make an ordinary visit without that outer garment, which covers one, like a college gown." *Notes during a Visit to Egypt, Nubia, &c. by Sir F. HENNIKER*, p. 325.

MARK, xiv. 51. *And there followed him a certain young man, having a linen cloth cast about his naked body.*] POCOCKE observes, in describing the dresses of the people of Egypt, that "it is almost a general custom among the Arabs and Mohammedan natives of the country to wear a large blanket, either white or brown, and in summer a blue and white cotton sheet, which the Christians constantly use in the country; putting one corner before, over the left shoulder, they bring it behind, and under the right arm, and so over their bodies, throwing it behind over the left shoulder, and so the right arm is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle round them: and about Faiume I particularly observed, that young people especially, and the poorer sort, had *nothing on whatever* but this blanket; and it is probable the young man was clothed in this manner, who followed our Saviour when he was taken, having a linen cloth cast about his naked body; and when the young man laid hold on him, he left the linen cloth, and fled from them naked." *Travels*, vol. i. p. 190.

MARK, xiv. 52. *And he left the linen cloth, and fled from them naked.*] While we were ascending the hill, our new Arab guides discovered a fray in the plain, between their companions, whom they had left in charge of their spoils, and the owners of the stolen cattle, who had pursued the robbers and overtaken them. Nothing could surpass the ardour and animation with which these men rushed instantly down to the assistance of their fellows. Both Georgis and myself were off our guard at this moment, so that the Arabs, taking advantage of this circumstance, rushed on us, seized our muskets, and ran violently down the hill. The Arabs had thrown

aside their upper garments to be light for the chase, and my companion, taking possession of these, as some compensation for the loss of his musket, we pursued our way, not even staying to see the result of the contest, as we were anxious to reach Assalt before the night closed in." BUCKINGHAM'S *Travels among the Arab Tribes*, p. 16.

JOHN, xix. 23. *The coat was without seam, woven from the top throughout.*] "The dress of the Arabs, in this part of the Holy Land, and indeed throughout all Syria, is simple and uniform; it consists of a blue shirt, descending below the knees, the legs and feet being exposed, or the latter sometimes covered with the ancient cothornus, or buskin. A cloak is worn of very coarse and heavy camel's hair cloth, almost universally decorated with broad black and white stripes, passing vertically down the back; this is of one square piece, with holes for the arms; it has a seam down the back; made without this seam, it is considered of greater value. Here, then, we perhaps beheld the form and materials of our Saviour's garment, for which the soldiers cast lots, being *without seam, woven from the top throughout*. It was the most ancient dress of the inhabitants of this country." CLARKE'S *Travels*, vol. ii. p. 425.

The coat of Jesus was probably like the upper garment or talar of the high priest described by JOSEPHUS (*Antiq.* b. iii. c. 7. § 2.), which was woven in one piece, and had no opening either at the breast or sides, but only at the top to admit the head. The certainly curious and troublesome manner in which such a coat was woven has been described at length, and illustrated by copperplates by John Braun, in his Latin work on the dress of the Jewish priests. This writer also had a coat without a seam, woven by a weaver at Nimeguen, in 1676, according to his directions, on a loom made on purpose. He received also two shirts of the same description from the East Indies. Entire shirts and coats, with the sleeves and other parts woven in one piece, appear to have been formerly not unfrequent in the East.

An Arabian traveller of the ninth century of our era, whose account, together with that of another Arab, was published in French by RENAUDOT, (*Anciennes Relations des Indes et de la Chine, Paris, 1718,*) says (p. 2.) that, "in the Maldivé Islands, there are skilful weavers, who manufacture whole shirts and narrow coats of the above description out of the fibres of the cocoa-tree." The same traveller (p. 21.) speaks of a country in India in which they have garments woven of cotton in a very peculiar manner, that are almost round, and so fine that they can be passed through a ring of moderate size.

ACTS, xviii. 6. *He shook his raiment.*] "The shaking of his coat, a very common act in Turkey, is, no doubt, an act of the same kind and import as that of St. Paul, who, when the Jews opposed themselves and blasphemed, shook his raiment." MORIER'S *Second Journey through Persia*, p. 123.

"Our Tchochodar Ibrahim, at sight of this people, immediately grasped his carbine, and shaking the hem of his pelisse, made signs to us to be upon our guard." CLARKE'S *Travels*, vol. iv. p. 36. This is a sign of caution universal among the Turks.

ACTS, xix. 12. *Handkerchiefs.*] "It is the custom almost every where to carry a staff in their hand; the mode of wrought handkerchiefs is also general in Arabia, in Syria, in Palestine, and in all the Turkish empire. They are wrought with a needle; and it is the amusement of the fair sex there, as among us, the making of tapestry and lace. The young women make them for their fathers, their brothers, and, by way of preparation beforehand, for their spouses; bestowing them as favours on their lovers. They have them almost constantly in their hands in those warm countries, to wipe off sweat." *Chardin*, HARMER, vol. ii. p. 395.

"The principal dragoman belonging to the governor next presented to each of us an embroidered handkerchief; gifts, he said, by which infidels of rank were distinguished at their interviews with his master. The

handkerchief consisted of embroidered muslin, and was enclosed in a piece of red crape." CLARKE's *Travels*, vol. ii. p. 352.

Lady M. W. Montagu speaks of her being presented with embroidered handkerchiefs, by great Turkish ladies. There are few persons of any respectability in China, who do not always carry a beautiful handkerchief in their hands, or attached to their side by one of the corners, that it may be always in readiness. See also WALPOLE's *Memoirs of Turkey*, vol. i. p. 391.

1 COR. xi. 14, 15. *Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him ; but if a woman have long hair, it is a glory to her : for her hair is given her for a covering ?*] The Eastern ladies are remarkable for the length, and the great number of the tresses of their hair. The men there, on the contrary, wear very little hair on their heads. Lady M. W. MONTAGU thus speaks concerning the hair of the women. " Their hair hangs at full length behind, divided into tresses, braided with pearl or riband, which is always in great quantity. I never saw in my life so many fine heads of hair. In one lady's I have counted one hundred and ten of the tresses, all natural ; but it must be owned that every kind of beauty is more common here than with us." *Lett.* vol. ii. p. 31.

The men there, on the contrary, shave all the hair off their heads, excepting one lock ; and those that wear their hair are thought effeminate. Both these particulars are mentioned by *Chardin*, who says, they are agreeable to the custom of the East : the men are shaved, the women nourish their hair with great fondness, which they lengthen, by tresses and tufts of silk, down to their heels. The young men who wear their hair in the East are looked upon as effeminate and infamous.

## CHAP. VII.

## PRESENTS AND VISITING.

GEN. xxxiii. 10. *And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand.*] It is the custom of the East, when one invites a superior, to make him a present after the repast, as an acknowledgment of his trouble. Frequently it is done before it, as it is no augmentation of honour to go to the house of an inferior. They make no presents to equals, or those who are below themselves. CHARDIN, MS. HARMER, vol. ii. p. 324.

2 SAM. ii. 8. *And Uriah departed out of the king's house, and there followed him a mess of meat from the king.*] Any present immediately communicated from a royal personage was considered particularly valuable. "Arrangements were now made for our introduction to the monarch immediately on his return, which he had fixed, as the viziers declared, for the thirteenth day of this month. Meanwhile he sent to the ambassador a very flattering khùsh-ámedy, or welcome, with some of the royal shikár, or game, three antelopes, and fifty kábks, or partridges, killed by his own hand: a circumstance which considerably enhanced the value of this present, and entitled the bearer to a recompense, not less than the wages of half a year." SIR WILLIAM OUSELEY'S *Travels in the East*, vol. iii. p. 116.

ESTHER, ix. 19. *Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.*] "We found the meat both savoury and tender, being part of the hump of a camel, which is considered the best: there was little fat, and the grain was remarkably coarse; however we made a hearty breakfast. The feast was conducted with much order and decorum; the sheikhs fed apart in a double row, with several immense platters placed at equal distances between them; and a rope line

was drawn round to keep the people from pressing in. Narsah was at the head of the row, with a small select circle, amongst whom we were called after we had breakfasted, he having perceived us amongst the spectators. When the sheikhs had finished, the people were regaled with the remains. Independent of which, portions were distributed to the different tents of the camp, which consisted of about two hundred: this latter arrangement was for the women and children. We believe that several camels were cooked, from the immense quantities of meat we saw." IRBY and MANGLES' *Travels in Egypt*, &c. p. 265.

DAN. ii. 46. *That they should offer an oblation, and sweet odours unto him.*] To make a present of perfumes was deemed a mark of reverence and honour in the remotest times among the Orientals. Such an offering was made to Daniel with a view to do him great honour. Thus HERODOTUS (b. iii. cap. 20.) also informs us, that the persons who were sent to Ethiopia by Cambyses "were commissioned to deliver with certain presents a particular message to the prince. The present consisted of a purple vest, a gold chain for the neck, bracelets, an alabaster box of perfumes, and a cask of palm wine." To sprinkle the apartments and persons of the guests with rosewater and other aromatics still continues in the East to be a mark of respectful attention. *Matt.* xxvi. 7. *Mark*, xiv. 3.

"The emperor of China gave Master George Staunton, son of the secretary to Lord Macartney's embassy, his areca nut-purse from his girdle with his own hand.

"The areca, or betel nut-tree, is one of the most beautiful of the palmyra tribe: it grows perfectly straight, with an elegant tuft of plummy branches on its summit, overshadowing the blossoms and fruit which are interspersed among them. There is a peculiar delicacy in the proportion and foliage of this tree, which makes it generally admired: the Indians compare it to an elegantly formed and beautiful woman. There is the same allusion in *Solomon's Song*:—*How fair and how pleasant*



*art thou, my love, for delights: thy stature is like a palm-tree, and thy bosom like clusters of grapes."* FORBES'S *Oriental Memoirs*, vol. i. p. 29.

MAL. i. 6. *Offer it now to thy governor.*] This is designed as a reproof to Israel for offering such sacrifices for the service of God's altar as were imperfect; and such as, if offered to a superior, would not be accepted. Presents in general are acceptable; but circumstances in the East make a considerable difference on this head, as to the ideas which would be attached by those people to gifts, and those which are commonly entertained in this part of the world. Presents were indispensably necessary to obtain the favour of the great. Frequently, indeed, the royal revenue was paid in the necessary articles of subsistence; so also was that of individuals; of course such persons would be particularly careful to have what was good and perfect, and would disdain to receive what was otherwise.

Agreeable to this statement, Mr. BRUCE (*Travels*, vol. i. p. 353.) tells us, that "the present governor of Dahalac's name is Hagi Mahomet Abd-el-Cader. The revenue of this governor consists in a goat brought to him monthly by each of the twelve villages. Each vessel that puts in there pays him also a pound of coffee, and every one from Arabia a dollar or pataka." CHARDIN observes, that "it is the custom of the East for poor people, and especially those in the country, to make presents to their lords of lambs and sheep, as an offering or tribute."

The ambassador "was apprised of the hour when he might make his obeisance to the prince, inform him of the object of his mission, and offer his presents: for it is an established custom in the East never to appear before a superior without bringing presents. His were six pieces of camlet of Cyprus, I know not how many ells of scarlet, forty sugar loaves, a peregrine falcon, two crossbows, and a dozen of bolts." *Travels of BERTRANDON DE LA BROQUIERE* in 1432, p. 185. Presents to men, like offerings to God, expiate offences. JOLLIFFE'S *Letters from Palestine*, p. 142.

## CHAP. VIII.

## AMUSEMENTS.

EXOD. xv. 20. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances.*] Lady M. W. MONTAGU, speaking of the Eastern dances, says, "Their manner is certainly the same that Diana is said to have danced on the banks of Eurotas. The great lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and, if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. Their steps are varied according to the pleasure of her that leads the dance, but always in exact time, and infinitely more agreeable than any of our dances." *Letters*, vol. ii. p. 45. This gives us a different apprehension of the meaning of these words than we should otherwise form. *Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and dances.* She led the dance, and they imitated her steps, which were not conducted by a set well known form, but extemporaneous. Probably David did not dance alone before the Lord when the ark was removed, but led the dance in the same authoritative kind of way. 2 Sam. vi. 14. Judges, xi. 34. 1 Sam. xviii. 6. A remnant of the ancient custom of dancing publicly on the celebration of some happy event is still preserved in Egypt, where women celebrate by dances the annual rising of the Nile, and the openings of the canals to water the country. "We were awakened from our first sleep by the sounds of tinkling instruments, accompanied by a chorus of female voices. I looked out of the window, and saw a band of thirty damsels, at least, come tripping towards us, with measured paces, and animated gestures. The moon shone very bright, and we had a full view of them, from their entering the gate of our street, until they reached our house. Here they stopped,

and spreading themselves in a circle before the door, renewed the dance and song with infinite spirit, and recalled to our minds the picture which is so fully given of these dancing females in Holy Writ. After they had favoured us a few minutes with their lively performance, they moved on to the hakeem's house, and serenading him with an air or two, this joyous band quitted our quarter, and went, as the dying sounds informed us, to awaken the other slumberers of the town to melody and joy. We were impatient to know the cause of the agreeable disturbance we met with last night, and learned from one of our guard, that the dancing girls observe the ceremony we were witness to on the first visible rise of the Nile. It seems that they took our house in the way to the river, where they went down to bathe at that late hour, and to sing the praises of the benevolent power who yearly distributes his waters to supply the necessities of the natives." IRWIN'S *Voyage up the Red Sea*, p. 229. By the timbrels which Miriam and the other women played upon when dancing, we are to understand the tympanum of the ancient Greeks and Romans, which instrument still bears in the East the name that it has in Hebrew, namely, doff or diff, whence is derived the Spanish adufe, the name of the Biscayan tabor. NIEBUHR describes this instrument in his *Travels*, part i. p. 181. It is a broad hoop, with a skin stretched over it; on the edge there are generally thin round plates of metal, which also make some noise, when this instrument is held up in one hand and struck with the fingers of the other hand. Probably no musical instrument is so common in Turkey as this; for when the women dance in the harem, the time is always beat on this instrument. We find the same instrument on all the monuments in the hands of the Bacchante. It is also common among the negroes of the Gold Coast and Slave Coast. VOGEL, in his account of his *Ten Years' Voyage in the East Indies*, (p. 463.) says, "They fetched from the neighbourhood four girls, with their instruments, which are called rabannen, and made them play. But these rabannes are

nothing more than a kind of drum of the shape of ours, but not so high, measuring only a span, on which the girls played with one hand, singing at the same time, and dancing in their manner, and throwing themselves into all kinds of attitudes."

"The Almai form a very famous class in this country; to be admitted into which it is necessary to possess beauty, a fine voice, eloquence, and be able to compose and say extempore verses, adapted to the occasion. The Almai know all new songs by rote; their memory is stored with the best funeral and love songs; they are present at all festivals, and are the chief ornament of banquets. They place them in a raised orchestra or pulpit, where they sing during the feast; after which they descend and form dances, which no way resemble ours. They are pantomimes that represent the common incidents of life: love is their usual subject. The suppleness of these dancers' bodies is inconceivable, and the flexibility of their features, which take impressions characteristic of the parts they play at well, astonishing. The indecency, however, of their attitude is often excessive. They are admitted into all harems. They teach the women the new airs; recount amorous tales; and recite poems in their presence, which are interesting by being pictures of their own manners." SAVARY *on Egypt*.

NUMB. xxi. 17. *Then Israel sang this song, Spring up, O well; sing ye unto it.*] "The Eleusinian women practised a dance about a well, which was called calli-chorus, and their dance was also accompanied by songs in honour of Ceres. These songs of the well are still sung in other parts of Greece, as well as in Syria. DE GUYS mentions them. He says that he has seen the young women in Prince's Island, assembled in the evening at a public well, suddenly strike up a dance, while others sung in concert to them." *Lett. on Greece*, vol. i. p. 220. Lond. 1781. The ancient poets composed verses which were sung by the people while they drew the water, and were expressly denominated songs of the well. ARISTOTLE, as cited by *Winkelmann*, says, "the public wells

serve as so many cements to society, uniting the people in bands of friendship, by the social intercourse of dancing so frequently together around them. This may serve to explain the cause of the variety of beautiful lamps, pitchers, and other vessels of terra cotta, which have been found at the bottom of wells in different parts of Greece." CLARKE'S *Travels*, vol. iii. p. 430.

1 SAM. xvi. 17. *And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.*] This command of Saul might originate in a desire to obtain such a person as might by his skill in playing equally contribute to his gratification and state. It seems to have formed a part of royal Eastern magnificence to have had men of this description about the court. "Professed story-tellers," it may also be observed, "are of early date in the East. Even at this day men of rank have generally one or more, male or female, amongst their attendants, who amuse them and their women, when melancholy, vexed, or indisposed; and they are generally employed to lull them to sleep. Many of their tales are highly amusing, especially those of Persian origin, or such as have been written on their model. They were thought so dangerous by Mohammed, that he expressly prohibited them in the Koran." RICHARDSON'S *Dissert. on the Manners of the East*, p. 69.

In Persia, "where any place does present a little more room than ordinary, or under the covered ways attached to the shops, we generally find one of the national story-tellers, surrounded by groups of people: some well clad, others in rags, and not a few nearly naked, attending with the most lively interest to tales they must have heard a thousand times before. He recounts them with a change of gesticulation, and a varied tone of voice, according to his subject: whether it be the loves of Khosroo and Shireene, the exploits of Rustum, their favourite hero, or any number of historic couplets from Ferdoussi, the Homer of their land: from the humblest peasant to the head that wears the diadem, all have the

same passion for this kind of entertainment. His present majesty, and also the several prince-governors, have each a court story-teller, in listening to whose powers of memory and of eloquence, the royal personage frequently passes the leisure of the day ; and, when on a long journey, this necessary officer is always within call, to beguile the tedium of the way." Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 311.

"The graver sorts (Turks) frequently repair, towards the decline of the day, to particular coffee-houses, where a numerous party will listen to the narrative of an individual, chosen from the circle, with the most profound and respectful attention. These tales, which sometimes exceed two hours in duration, are by no means destitute of interest, and have always a pointed moral." JOLLIFFE's *Letters from Palestine and Egypt*, p. 304. FORBES's *Oriental Memoirs*, vol. iii. p. 181. MALCOLM's *History of Persia*, vol. ii. p. 552. HEUDE's *Voyage up the Persian Gulf, in 1817*, p. 212. Sir W. OUSELEY's *Travels in the East*, vol. ii. p. 116. WITTMAN's *Travels in Turkey*, p. 370.

Reciting tales or stories was one source of amusement with the Eastern nations. They encouraged and supported persons who made it their profession and business. "At the return of evening, we all met together as before, at the house of Awobe, the merchant, where a large party was collected before our arrival. We had not been seated long, however, before my companion, Mallim Georgis, gave the company a specimen of his powers as an improvisatore in Arabic, reciting, as he told me, extempore verses in that language, which, as far as I could discover, were generally thought successful efforts of skilful arrangement and correct rhyme. This was followed by one of the company repeating a set of lines on the letters of the Arabic alphabet. Tales from the Arabian Nights were recited by some of the younger members of the party ; and after this, the priest, who was present, closed the evening's entertainment by narrating, in set phrase and pompous manner, the destruction of Sodom and

Gomorrah, by their being engulfed in the Dead Sea." BUCKINGHAM'S *Travels among the Arab Tribes*, p. 53.

"The only places of amusement in Cairo are the coffee-houses, which are generally full; but however numerous the company, as soon as one of the story-tellers begins his tale, there is instant silence. Many of the Arabs display great powers of imagination and memory in these tales, which are admirably suited to amuse an indolent and credulous people.

"A Turk, with his long pipe in his hand, will listen for hours to a tale of wonder and enchantment, with deep interest, with exclamations of Allah, and without once interrupting the speaker. This custom, so universally prevalent throughout the East, is useful as well as amusing." CARNE'S *Letters from the East*, vol. i. p. 187.

2 SAM. xi. 2. *It came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house, and from the roof he saw a woman washing herself.*] The following history is, in some points, an accurate counterpart to that of David. "Nour Jehan signifies the light of the world; she was also called Nour Mahl, or the light of the seraglio; she was wife to one Sher Afkan Khan, of a Turkoman family, who came from Persia to Hindostan in very indifferent circumstances. As she was exquisitely beautiful, of great wit, and an elegant poetess, Jehanguire, the sultan, was resolved to take her to himself. He sent her husband, who was esteemed the bravest man in his service, with some troops, to command in Bengal, and afterwards sent another with a greater force to cut him off. When he was killed, Nour Jehan was soon prevailed upon to become an empress. The coin struck in Jehanguire's reign, with the signs of the zodiac, were not, as is usually thought in Europe, done by his empress's order; nor did she reign one day, as the common opinion is, but she ruled the person who reigned for above twelve years." FRASER'S *History of Nadir Shah*, note, p. 21.

"The Persian ladies regard the bath as the place of their greatest amusement; they make appointments to

meet there, and often pass seven or eight hours together in the carpeted saloon, telling stories, relating anecdotes, eating sweetmeats, sharing the kaliousns, and completing their beautiful forms into all the fancied perfections of the East ; dyeing their hair and eyebrows, and curiously staining their fair bodies with a variety of fantastical devices : not unfrequently with the figures of trees, birds and beasts, sun, moon, and stars. This sort of pencil work spreads over the bosom, and continues down as low as the navel, round which some radiated figure is generally painted. All this is displayed by the style of their dress, every garment of which, even to the light gauze chemise, being open, from the neck to that point." PORTER'S *Travels in Persia*, vol. i. p. 233.

" The place of greatest attraction to an Oriental taste certainly was the summer bath. It seemed to comprise every thing of seclusion, elegance, and that luxurious enjoyment which has too often been the chief occupation of some Asiatic princes. This bath, saloon, or court, is circular, with a vast basin in its centre, of pure white marble, of the same shape, and about sixty or seventy feet in diameter. This is filled with the clearest water, sparkling in the sun, for its only canopy is the vault of heaven ; but rose trees, with other pendant shrubs, bearing flowers, cluster near it : and at times their waving branches throw a beautifully quivering shade over the excessive brightness of the water. Round the sides of the court are two ranges, one above the other, of little chambers, looking towards the bath, and furnished with every refinement of the harem. These are for the accommodation of the ladies who accompany the shah during his occasional sojourns at the Negauristan. They undress or repose in these before or after the delight of bathing : for so fond are they of this luxury, they remain in the water for hours ; and sometimes, when the heat is very relaxing, come out more dead than alive. But in this delightful recess, the waters flow through the basin by a constant spring ; thus renewing the body's vigour by their bracing coolness : and enchantingly re-



freshing the air, which the sun's influence, and the thousand flowers breathing around, might otherwise render oppressive with their incense. The royal master of this Horti Adonidis frequently takes his noonday repose in one of the upper chambers which encircle the saloons of the bath : and, if he be inclined, he has only to turn his eyes to the scene below, to see the loveliest objects of his tenderness, sporting like Naiads amidst the crystal streams, and glowing with all the bloom and brilliancy which belongs to Asiatic youth. In such a bath court it is probable that Bathsheba was seen by the enamoured king of Israel. As he was walking at evening tide on the roof of his palace, he might undesignedly have strolled far enough to overlook the anderoon of his women, where the beautiful wife of Uriah, visiting the royal wives, might have joined them, as was often the custom in those countries, in the delights of the bath." Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 339.

JER. xxxi. 4. *Thou shalt go forth in the dances of them that make merry.*] Speaking of the Greek dances, and particularly of that called the crane, Dr. CHANDLER says, "The peasants perform it yearly in the streets of the Greek convent, at the conclusion of the vintage, joining hands, and preceding their mules and their asses, which are laden with grapes in panniers, in a very curved and intricate manner, the leader waving a handkerchief, which has been imagined to denote the clue given by Ariadne." SHAW (*Travels*, p. 234.) speaks of those excursions of joy to which the prophet is supposed to allude. "There are several Turkish or Moorish youths, and no small part, likewise, of the unmarried soldiers, who attend their concubines with wine and music, into the field, or else make themselves merry at the tavern: a practice, indeed, expressly prohibited by their religion, but what the necessity of the times, and the uncontrollable passions of the transgressors, oblige these governments to dispense with."

MATT. xiv. 7. *He promised with an oath to give her whatsoever she would ask.*] In the East it is customary

for public dancers, at festivals in great houses, to solicit from the company they have been entertaining such rewards as the spectators may choose to bestow. These usually are small pieces of money, which the donor sticks on the face of the performer. A favourite dancer will have her face covered with such presents. "Shah Abbas being one day drunk, gave a woman that danced much to his satisfaction the fairest hhan in all Ispahan, which was not yet finished, but wanted little. This hhan yielded a great revenue to the king, to whom it belonged, in chamber rents. The nazar having put him in mind of it next morning, took the freedom to tell him that it was unjustifiable prodigality ; so the king ordered to give her a hundred tomans, with which she was forced to be contented." THEVENOT'S *Travels in Persia*, p. 100.

The silver charger is characteristic in this history of the beheading of John. Lately, the grand signior having received, according to custom, the heads of some of his officers who had been decapitated by his orders, commanded that they should be exposed, in large silver dishes, at the entrance of his porte, with labels denoting their crimes, which was accordingly done.

By an ancient custom in Persia, the queen had a right, on the king's birthday, to demand of him any favour that she thought proper. Amestris asked that the wife of Masistus (whom she erroneously supposed to pimp for the king) should be delivered into her hands ; whom she had no sooner received than she ordered her breasts, nose, tongue, and lips to be cut off, and thrown to the dogs ; and that she should be detained to see her own flesh devoured by them. Dr. W. ALEXANDER'S *Hist. of Women*, vol. i. p. 234.

1 COR. xv. 32. *If after the manner of men I have fought with beasts at Ephesus.*] The barbarous custom of making men combat with wild beasts has prevailed in the East down to the most modern times. JURGEN ANDERSEN, who visited the states of the Great Mogul in 1646, gives an account in his *Travels* (chap. xxii. p. 29.) of such a combat with animals, which he witnessed at Agra, the

residence of the great Mogul. His description affords a lively image of those bloody spectacles in which ancient Rome took so much pleasure, and to which the above words of the apostle refer. Alamardan-Chan, the governor of Cashmire, who sat among the Chans, stood up, and exclaimed, "It is the will and desire of the Great Mogul, Schah Choram, that if there are any valiant heroes who will show their bravery by combating with wild beasts, armed with shield and sword, let them come forward: if they conquer, the Mogul will load them with great favour, and clothe their countenance with gladness." Upon this three persons advanced, and offered to undertake the combat. Alamardan-Chan again cried aloud, "None should have any other weapon than a shield and a sword, and whosoever has a breastplate under his clothes, should lay it aside and fight honourably." Hereupon a powerful lion was let into the garden, and one of the three men above mentioned advanced against him; the lion, on seeing his enemy, ran violently up to him: the man however defended himself bravely, and kept off the lion for a good while, till his arms grew tired; the lion then seized the shield with one paw, and with the other his antagonist's right arm, so that he was not able to use his weapon; the latter, seeing his life in danger, took with his left hand his Indian dagger, which he had sticking in his girdle, and thrust it as far as possible into the lion's mouth; the lion then let him go; the man however was not idle, but cut the lion almost through with one stroke, and after that entirely to pieces. Upon this victory, the common people began to shout, and call out, "Thank God! he has conquered!" But the Mogul said, smiling, to his conqueror, "Thou art a brave warrior, and hast fought admirably; but did I not command to fight honourably only with shield and sword? But, like a thief, thou hast stolen the life of the lion with thy dagger." And immediately he ordered two men to rip up his belly, and to place him upon an elephant, and, as an example to others, to lead him about, which was done on the spot.

Soon after a tiger was let loose; against which a tall powerful man advanced with an air of defiance, as if he would cut the tiger up. The tiger, however, was far too sagacious and active, for, in the first attack, he seized the combatant by the neck, tore his throat, and then his whole body in pieces. This enraged another good fellow, but little, and of mean appearance, from whom one would not have expected it: he rushed forward like one mad, and the tiger on his part undauntedly flew at his enemy; but the man at the first attack cut off his two fore paws, so that he fell, and the man cut his body to pieces. Upon this the king cried, "What is your name?" He answered, "My name is Geyby." Soon after one of the king's servants came and brought him a piece of gold brocade, and said, "Geyby, receive the robe of honour with which the Mogul presents you." He took the garment with great reverence, kissed it three times, pressing it each time to his eyes and breast, then held it up, and in silence put up a prayer for the health of the Mogul; and when he had concluded it, he cried, "May God let him become as great as Tamerlane, from whom he is descended! May he live seven hundred years, and his house continue to eternity!" Upon this he was summoned by a chamberlain to go from the garden up to the king; and when he came to the entrance, he was received by two Chans, who conducted him between them to kiss the Mogul's feet. And when he was going to retire, the king said to him, "Praised be thou, Geyby-Chan, for thy valiant deeds, and this name shalt thou keep to eternity. I am your gracious master, and thou art my slave."

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## CHAP. IX.

### BOOKS AND LETTERS.

2 KINGS, xxi. 13. *I will wipe Jerusalem as a man wipeth a dish.*] The *Vulgate* renders this clause, *Delebo*

*Jerusalem, sicut deleri solent tabulæ*: I will blot out Jerusalem as tablets are wont to be blotted out. It is a metaphor taken from the ancient method of writing. They traced their letters with a style on boards thinly spread over with wax: for this purpose, one end of the style was sharp, the other end blunt and smooth; with this they could rub out what they had written, and so smooth the place, and spread back the wax, as to render it capable of receiving any other words. Thus the Lord had written down Jerusalem, never intending that its name or memorial should be blotted out; but now the style is turned, and the name Jerusalem is no longer to be found. This double use of the style is pointed out in this ancient enigma:—

De summo planus; sed non ego planus in imo;  
Versor utrinque manu, diverso et munere fungor;  
Altera pars revocat, quicquid pars altera fecit.

*I am flat at the top, but sharp at the bottom:  
I turn neither end, and perform a double function;  
One end destroys what the other end has made.*

NEHEMIAH, vi. 5. *An open letter.*] A letter has its Hebrew name from its being *rolled* or *folded* together. “The modern Arabs *roll* up their letters, and then flatten them to the breadth of an inch, and paste up the end of them instead of sealing them.” NIEBUHR, p. 90. The Persians make up their letters in “a *roll* about six inches long, and a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printers’ ink, but (is) not so thick.” HANWAY’S *Travels*, vol. i. p. 317. Letters were generally sent to persons of distinction in a bag or purse, and to equals they were also enclosed, but to inferiors, or those who were held in contempt, they were sent open, *i. e.* unenclosed. Lady M. W. MONTAGU says (*Letters*, vol. i. p. 136.), the Bassa of Belgrade’s answer to the English ambassador going to Constantinople was brought to him in *a purse of scarlet satin*. But in the case of Nehemiah, an insult was designed to be offered to him by Sanballat, in refusing him the mark of respect usually paid to persons of his station,

and treating him contemptuously, by sending the letter without the customary appendages when presented to persons of respectability.

“Futty Sihng sent a chopdar to me at Dhuboy, with a letter of invitation to the wedding then celebrating at Brodera at a great expense, and of long continuance. The letter, as usual, from Oriental princes, was written on silver paper, flowered with gold, with an additional sprinkling of saffron, enclosed under a cover of gold brocade. The letter was accompanied by a bag of crimson and gold keem-caub, filled with sweet-scented seeds, as a mark of favour and good omen. For on these occasions the brahminical astrologers and sooth-sayers are always particularly consulted.” FORBES’S *Oriental Memoirs*, vol. iii. p. 279.

JOB, xix. 23. *O that my words were now written!]*  
 “The most ancient way of writing was upon the leaves of the palm-tree. PLINY, lib. xiii. cap. 11. Afterwards they made use of the inner bark of a tree for this purpose; which inner bark being in Latin called *liber*, and in Greek βιβλος, from hence a book hath ever since in the Latin language been called *liber*, and in the Greek βιβλος, because their books anciently consisted of leaves made of such inner barks. The Chinese still make use of such inner barks or rinds of trees to write upon, as some of their books brought into Europe plainly show. Another way made use of among the Greeks and Romans, and which was as ancient as *Homer* (for he makes mention of it in his poems), was, to write on tables of wood covered over with wax. On these they wrote with a bodkin or style of iron, with which they engraved their letters on the wax; and hence it is that the different ways of men’s writings or compositions are called different styles. This way was mostly made use of in the writing of letters or epistles; hence such epistles are in Latin called *tabellæ*, and the carriers of them *tabellarii*. When their epistles were thus written, they tied the tables together with a thread or string, setting their seal upon the knot, and so sent them to the party to whom

they were directed, who, cutting the string, opened and read them. But on the invention of the Egyptian papyrus for this use, all the other ways of writing were soon superseded, no material till then invented being more convenient to write upon than this. And, therefore, when Ptolemy Philadelphus, king of Egypt, set up to make a great library, and to gather all sorts of books into it, he caused them to be all copied out on this sort of paper; and it was exported also for the use of other countries, till Eumenes, king of Pergamus, endeavouring to erect a library at Pergamus, which should outdo that at Alexandria, occasioned a prohibition to be put upon the exportation of that commodity. This put Eumenes upon the invention of making books of parchment, and on them he thenceforth copied out such of the works of learned men as he afterwards put into his library, and hence it is that parchment is called in Latin *pergamena*, that is, from the city of Pergamus, in Lesser Asia, where it was first used for this purpose among the Greeks. For that Eumenes on this occasion first invented the making of parchment cannot be true; for in Isaiah, Jeremiah, Ezekiel, and other parts of the Holy Scriptures, many ages before the time of Eumenes, we find mention made of rolls of writing; and who can doubt but that these rolls were of parchment? From the time that the noble art of printing hath been invented, the paper which is made of the paste of linen rags is that which hath been generally made use of both in writing and in printing, as being the most convenient for both; and the use of parchment hath been mostly appropriated to records, registers, and instruments of law, for which, by reason of its durableness, it is most fit." PRIDEAUX's *Connection*, vol. ii. p. 707. 9th edit.—It is observable, also, that anciently they wrote their public records on volumes or rolls of lead, and their private matters on fine linen and wax. The former of these customs we trace in Job's wish, *O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!* There is a way of writing in the East, which

is designed to fix words on the memory, but the writing is not designed to continue. The children in Barbary that are sent to school make no use of paper, Dr. SHAW tells us (*Trav.* p. 194.), but each boy writes on a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. There are few that retain what they have learned in their youth; doubtless things were often wiped out of the memory of the Arabs in the days of Job, as well as out of their writing tables. Job therefore says, *O that they were written in a book*, from whence they should not be blotted out! But books were liable to injuries, and for this reason he wishes his words might be even *graven in a rock*, the most lasting way of all. Thus the distinction between *writing* and *writing in a book* becomes perfectly sensible, and the gradation appears in its beauty, which is lost in our translation, where the word *printed* is introduced, which, besides its impropriety, conveys no idea of the meaning of Job, records that are designed to last long not being distinguished from less durable papers by being printed. HARMER, vol. ii. p. 168. *Vide* also JONES's *Vindication of the former Part of St. Matthew's Gospel*, chap. xiv. and xv.

"The use of lead, for preserving documents, was not unknown to the ancients. The *weeks and days* of Hesiod are said to have been inscribed on a leaden tablet, carefully preserved in the Temple of the Muses; which, when shown to Pausanias, was almost entirely corroded through age." *Pausanias in Bæoticis*, c. 31. History records that tablets of lead and copper have been indifferently employed for preserving treaties, laws, and alliances. The treaty of the hero, Judas Maccabeus, with the Romans, was on copper or brass, 1 *Mac.* viii. 22. Some writers have asserted that leaden paper, *charta plumbea*, was formerly used: but it is more probable that such paper, if it ever existed, was nothing else than thin plates of lead, reduced to a very great degree of tenuity by the mallet. (*Montfaucon, Palæog. Græc.* p. 16.) *Montfaucon* assures us, (*Antiq. Expliquée*,



tom. ii. p. 378.) that in the year 1699, he purchased at Rome a book consisting entirely of lead, about four inches long, and three inches wide. Not only the two pieces which formed the cover, but also all the leaves, six in number, together with the stick, inserted through the rings, which held the leaves together, as well as the hinges and nails, were entirely composed of lead. This volume contained Egyptian gnostic figures, and other unintelligible writing. *Pliny* (xiii. 11.) asserts, that *Olim palmarum foliis scriptitatum, et libris quarundam arborum, postea publica monumenta plumbeis voluminibus, mox et privata linteis confici cœpta, aut ceris. At first men wrote on the leaves of the palm, and the bark of certain other trees; but afterwards public documents were preserved on leaden plates or sheets, and those of a private nature on wax or linen.*

By a passage in *Dionysius*, it appears that writing on skin was in use among the early Romans. The custom was of still greater antiquity in other parts of the world. It prevailed amongst the Ionians. *HERODOTUS*, v. 58. The ancient Persians chronicled their history upon skins. *DIODORUS*, ii. 32. Linen books were also used by the ancients, according to the testimony of *Pliny* and *Vopiscus*. *LIVY* speaks of the linen books which were found in the temple of Moneta, iv. 7. That writing on linen was equally customary in the East, may be presumed from the bandages of the mummies, which are often found covered with characters illegible from age. The square characters of the Oriental dialects are particularly suited to a woven material: and *EICHORN* conjectures with great plausibility that the books of the Old Testament were written on linen. *Einl. in Alt. Test.* ii. 3. This custom is still prevalent in the East, as appears from the *Moallakat*, or linen books of the Arabian poets, which are seen to hang on the temple at Mecca. *Sir W. JONES's Works*, vol. iv. p. 245. *FORBES's Oriental Memoirs*, vol. i. p. 450.

*ISAIAH*, lx. 8. *They shall fly as a cloud, and as the doves to their windows.] M. SAVARY (Letters on*

*Egypt*), speaking of a victory, says, "On the morning of that memorable day, a pigeon was sent off from Mansoura, to carry to Grand Cairo the news of the death of Facr Eddin, and of the flight of the Egyptians." This custom of employing pigeons to carry messages with expedition, which has so long subsisted in the East, is at present abolished. Possibly this practice of using the rapid swiftness of these birds for purposes of the utmost despatch, and the vehemence with which they returned to their accustomed habitations, may be alluded to by Isaiah, who, when describing the eagerness with which the flocks of Gentiles should crowd into the church of Christ, says, *They shall fly as a cloud, and as the doves to their windows.*

Dr. RUSSELL tells us, when pigeons were employed as posts, they not only placed the paper containing the news under the wing, to prevent its being destroyed by wet, but "used to bathe their feet in vinegar, with a view to keep them cool, so that they might not settle to drink or wash themselves, which would have destroyed the paper." *Hist. of Aleppo*, vol. ii. p. 203.

"In the environs of the city, to the westward, near the Zainderood, are many pigeon houses, erected at a distance from habitations, for the sole purpose of collecting pigeons' dung for manure. They are large round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of the dwelling-houses, for they are painted and ornamented. The extraordinary flights of pigeons which I have seen alight upon one of these buildings afford, perhaps, a good illustration for the passage in *Isaiah*, lx. 8. *Who are these that fly as a cloud, and as the doves to their windows?* Their great numbers, and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage." MORIER'S *Second Journey through Persia*, p. 140.

JER. xxxvi. 18. *Ink.*] The ink of the ancients was not so fluid as ours. Demosthenes reproaches Eschines with labouring in the grinding of ink, as painters do in the grinding of their colours. The substance also found in an inkstand at Herculaneum, looks like a thick oil or paint, with which the manuscripts there have been written in a *relievo* visible in the letters, when you hold a leaf to the light, in a horizontal direction. Such vitriolic ink as has been used on the old parchment manuscripts would have corroded the delicate leaves of the papyrus, as it has done the skins of the most ancient manuscripts of Virgil and Terence, in the Vatican library: the letters are sunk into the parchment, and some have eaten quite through it, in consequence of the corrosive acid of the vitriolic ink with which they were written. WINCKELMAN's *Herculaneum*, p. 107.

EZEK. ix. 2. *And one man among them was clothed with linen, with a writer's ink-horn by his side.*] The Eastern mode and apparatus for writing differs so materially from those with which we are conversant, that it is necessary particularly to describe them. D'ARVIEUX informs us, that "the Arabs of the desert, when they want a favour of their emir, get his secretary to write an order agreeable to their desire, as if the favour were granted; this they carry to the prince, who, after having read it, sets his seal to it with *ink*, if he grants it; if not, he returns the petitioner his paper torn, and dismisses him. These papers are without date, and have only the emir's flourish or cipher at the bottom, signifying the poor, the abject Mahomet, son of Turabeye." *Voy. dans la Pal.* pp. 61. 154.—POCOCKE says (*Trav.* vol. i. p. 186. note), that "they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked when they have occasion to seal with it." The custom of placing the ink-horn by the side, *Olearius* says, continues in the East to this day. Dr. SHAW informs us (*Travels*, p. 227.), that among the *Moors in Barbary*, "the *Hojas*, i.e. the writers or secretaries, suspend their *ink-horns* in their *girdles*; a custom

as old as the prophet Ezekiel, ch. ix. 2." And in a note he adds, "That part of these *ink-horns* (if an instrument of *brass* may be so called) which passes betwixt the girdle and the tunic, and holds their pens, is long and flat, but the vessel for the ink which rests upon the girdle is square, with a lid to clasp over it." So Mr. HANWAY, *Travels*, vol. i. p. 332., says of the *Persians*, "Their writers carry their ink and pens about them in a case, which they put under their sash."

"The regular scribes, literary men, and many others, wear a silver, brass, or copper *dawa'yeh*, which is a case with receptacles for ink and pens, stuck in the girdle. Some have in place of this, or in addition to it, a case-knife or a dagger." LANE's *Modern Egyptians*, vol. i. p. 36.

This, MALCOLM (*History of Persia*, vol. i. chap. 10.) tells us, is "about ten or twelve inches in length, and three or four round, beautifully painted, and is also worn by ministers in Persia as an ensign of office." See also Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 365.

ACTS, viii. 30. *And Philip ran thither to him, and heard him read the Prophet Esaias.*] "Their way of reading aloud brings to my mind some remarks which I have often made on the customs of the Levant. Generally speaking, the people in those countries seem not to understand a book till they have made it vocal. They usually go on reading aloud, with a kind of singing voice, moving their heads and bodies in time, and making a monotonous cadence at regular intervals, thus giving emphasis, although not such an emphasis, pliant to the sound, as would please an English ear. Very often they seem to read without perceiving the sense: and to be pleased with themselves merely because they can go through the mechanical act of reading in any way. They run over a full period, as if they had no perception of it, and stop in the middle of a sentence, wherever they may happen to want to take breath. On one occasion, when I was showing some persons from an English book how we read, inartificially and naturally, they laughed,

and said, You are not reading, you are talking. I might retort upon an Oriental reader, You are not reading, you are chanting. I can very well understand how it was that Philip could hear at what passage in Isaiah the Ethiopian eunuch was reading, before he was invited to come up and sit with him in the chariot. The eunuch, though probably reading to himself, and not particularly designing to be heard by his attendants, would read loud enough to be understood by a person at some distance." JOWETT'S *Christian Researches in Syria*, p. 120.

REV. i. 1. *The revelation.*] St. John has here followed the custom of the Hebrews, and especially of the prophets, of beginning his book with the title and exposition of the subject-matter of it. This seems to have been the practice of the most ancient authors, sacred and profane. In the poems of HOMER, the first verse sets forth the subject of the whole, and may stand for its title. OCELLUS LUCANUS (*de Univ.*) begins his book Ταδε συνεγραψεν Ωκελλος ὁ Λευκανος περι της του παντος φυσεως. Thus, also, TIMÆUS (*de Anim. Mund.*) Τιμαιος ὁ Λοκρος ταδ' εφα. HERODOTUS does the same.

"In their more elegant books, the Burmahs write on sheets of ivory, or on very fine Palmyra leaves. The ivory is stained black, and the margins are ornamented with gilding, while the characters are enamelled or gilded. On the Palmyra leaves the characters are in general of black enamel; and the ends of the leaves and margins are painted with flowers in various bright colours. In their more common books, the Burmahs, with an iron style, engrave their writing on Palmyra leaves. A hole through both ends of each leaf serves to connect the whole into a volume, by means of two strings, which also pass through the two wooden boards that serve for binding. In the finer binding of these kind of books, the boards are lacquered, the edges of the leaves cut smooth and gilded, and the title is written on the upper board: the two cords are, by a knot or jewel, secured at a little distance from the boards, so as to prevent the book from falling to pieces, but sufficiently distant to admit of the upper

leaves being turned back, while the lower ones are read. The more elegant books are in general wrapped up in silk cloth, and bound round by a garter, in which the Burmahs have the art to weave the title of the book." *Asiatic Researches*, vol. vi. p. 306.

REV. x. 10. *And I took the little book out of the angel's hand, and ate it up.*] This figurative language we find occurring in profane authors. Thus BUSBEQUIUS, *Travels*, p. 245., says, "Insomuch, that the Turks said frequently, and justly of them, that other nations had their learning in their books, but the Tartars had eaten their books, and had their wisdom in their breasts, from whence they could draw it out, as they had occasion, as divine oracles."

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## CHAP. X.

### HOSPITALITY.

GEN. xviii. 6. *And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.*] These instructions are quite similar to the manners of the place, which even at present are little if any thing altered from what they anciently were. Thus Dr. SHAW relates (*Trav.* p. 296.) "that in cities and villages, where there are public ovens, the bread is usually leavened: but among the Bedoweens, as soon as the dough is kneaded, it is made into thin cakes, which are either immediately baked upon the coals, or else in a tajan, a shallow earthen vessel like a frying-pan." 2 Sam. xiii. 8. 1 Chron. xxiii. 29.

"It was here I saw women make those thin cakes I spoke of. This is their manner of making them: they have a small round table, very smooth, on which they throw some flour, and mix it with water to a paste, softer

than that for bread. This paste they divide into round pieces, which they flatten as much as possible with a wooden roller, of a smaller diameter than an egg, until they make them as thin as I have mentioned. During this operation, they have a convex plate of iron placed on a tripod, and heated by a gentle fire underneath, on which they spread the cake, and instantly turn it, so that they make two of their cakes sooner than a wafer-man can make a wafer." BROCQUIERE'S *Travels to Palestine*, in 1432, p. 167.

MR. JACKSON (*Journey Overland from India*) gives the following account of an Eastern oven: — "They have a small place built with clay, between two and three feet high, having a hole at the bottom, for the convenience of drawing out the ashes, something similar to a limekiln. The oven is usually about fifteen inches wide at top, and gradually widening to the bottom. It is heated with wood; and when sufficiently hot, and perfectly clear from the smoke, having nothing but clear embers at the bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board, or stone, placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, then toss it about with great dexterity in one hand, till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven. The side of the cake adheres fast to the side of the oven till it is sufficiently baked, when, if not paid proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn their arms; but they perform it with such an amazing dexterity, that one woman will continue keeping three or four cakes in the oven at once, till she has done baking. This mode requires not half the fuel that is consumed in Europe."

GEN. xviii. 7. *Abraham ran into the herd, and fetched a calf tender and good.*] Abraham appears to have taken a very active part in preparing to entertain the

angels. But when it is said that *he ran to the herd, and fetched a calf*, we must not understand him as descending to an office either menial or unbecoming his rank, since we are informed, that “the greatest prince of these countries is not ashamed to fetch a lamb from his herd, and kill it, whilst the princess is impatient till she hath prepared her fire and kettle to dress it.” *SHAW’S Tr.* p. 301.

“As the Panther was, at two o’clock, too far off to give us any hope of dining on board, we applied to our friendly Dola, who readily undertook to give us the best the island could afford. A fine young kid was killed, and delivered to his wife, who performed the office of cook, in an inner room, where we were not permitted to enter. In about two hours the whole was served up in very clean bowls of wood; and instead of a tablecloth, we had new mats. The good lady had also made us some cakes with juwany and ghee; pepper and salt were laid beside them. It was excellently roasted; and I do not know that I ever enjoyed a dinner more.” *Lord VALENTIA’S Travels*, vol. ii. p. 323.

“The Aga, having prepared a dinner for me, invited several of the natives to sit down. Water was brought in a skin by an attendant, to wash our hands. Two fowls, roasted, were served up on wheaten cakes, in a wooden bowl, covered with a small mat, and a number of the same cakes in another. In the centre of these was liquid butter and preserved dates. These were divided, broken up, and mixed together by some of the party, whilst others pulled the fowls to pieces; which done, the party began to eat as fast as they could, getting up one after the other, as soon as their hunger was satisfied. The Aga, in the mean time, looking on.” *LIGHT’S Travels in Egypt*, p. 83.

“We succeeded, after some negotiation, in obtaining two of these Arabs to accompany us as guides, and as a security also against our being molested by any of their own tribe in our way, while we counted on their forming some addition to our strength in the event of our meeting with any of the Beni-Szakker, who were likely to plunder



us if we crossed their way. The pledge of fidelity was mutually exchanged between us by eating and drinking together ; and the sum agreed to be paid to each of the men that accompanied us was three piastres only." BUCKINGHAM'S *Travels among the Arab Tribes*, p. 15.

GEN. xxiv. 16, 17, 18. *And she went down to the well, and filled her pitcher.*] "We rode to-day through little valleys, delightfully green, lying between high ridges of granite ; and, to add to the beauty of the scenery, there were many clear springs issuing out of the rocks, where young women were employed drawing water. I asked several times for a gourd of water, by way of excuse, to enter into conversation with them. Bending gracefully on one knee, and displaying at the same time teeth of pearly whiteness, and eyes of the blackest lustre, they presented it to me on horseback, and appeared highly delighted when I thanked them for their civility : remarking to one another, Did you hear the white man thank me ?" DENHAM and CLAPPERTON'S *recent Discoveries in Africa*, p. 71.

JUDGES, vi. 19. *And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour ; the flesh he put in a basket, and he put the broth in a pot, and brought it out to him under the oak, and presented it.*] There is a passage in Dr. SHAW that affords a perfect commentary on this text. It is in his preface, p. 12. "Besides a bowl of milk, and a basket of figs, raisins, or dates, which upon our arrival were presented to us, to stay our appetites, the master of the tent where we lodged fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep ; half of which was immediately seethed by his wife, and served up with cuscasooe : the rest was made kab-ab, i.e. cut into pieces and roasted, which we reserved for our breakfast or dinner next day." See PARSON'S *Travels in Asia*, p. 39.

LABORDE (*Jour. through Arabia Pætræa*, 8vo, 1836, p. 220.) passing through a valley called Wady Barabra, situated on the road between Tor and Sinai, ac-

accompanied by Hussein, an Arab of the tribe of Oualed Said, thus describes the hospitality of the people :—

“ Hussein preceded me to two tents which we perceived at the bottom of a valley, and which at a distance looked like two pieces of black cloth spread out to dry. When I had sufficiently examined the nature of the ruins, and the disposition of the valley, I rejoined him ; he had already prepared for me a good reception, the chief of this little isolated encampment being one of his allies. Some coffee, a pipe, and a kid for supper, proved, if not the magnificence, at least the liberality of our host : a place under his tent, was all the accommodation he could offer me for the night. Enveloped in my mashlah, I lay down on the sand as I had already been accustomed to do ; and doubtless should have slept soundly as usual, if the whole herd of goats, and especially the kids, had not considered my body as an object on which they thought fit to display their agility ; a sort of citadel, the possession of which they acquired and disputed in turn, by pushing each other with their horns, and gambolling about in all directions.”

“ The owner of the little hut where we lodged welcomed us, as we entered, with the usual hearty hospitality of his countrymen ; seating himself upon the clean and well-swept floor of his dwelling, with his back leaning against his upright sacks of corn, he bade his wife be brisk, and get a cake of bread ready, and bake it upon the hearth, while he peeled the onions, for, said he, the strangers shall eat and be merry. The cake was soon prepared, and covered with glowing embers, the wife every now and then pushing the hot coals aside with her fingers, to see when the edges of the dough began to crack. Presently it was all uncovered, and taking it from the fire, she wiped off the ashes with her woollen apron, and then, breaking it nicely into shares, she gave to each person present a smoking portion, accompanied by a large peeled onion. The custom is, to eat the onion raw, with the hot cake of the unleavened bread ; and this diet we relished with a little salt, to the full as

much as did our host himself, who, setting the example, encouraged us, by adding, that his sacks were all full, and that we need not fear to eat plentifully." CLARKE'S *Travels*, vol. iv. p. 80.

The preparation of the dish, called kuskus in Arabic, is done according to Host (in *The Accounts of Morocco and Fez*, 107.) in the following manner: A Moorish woman takes a large wooden vessel, in which she stirs a little wheat and water, till it comes to a pap; she continues to add flour and water till she has a sufficient quantity; then another earthen pot, with fresh meat, is put on the fire, and upon it is placed another earthen pot, with holes at the bottom, into which the kuskus already prepared is put, with a lid over it, and boiled by the steam of the pot below; and sometimes a little of the soup is poured upon the kuskus till it is done. It is then put in a large stone vessel, very narrow below, and broad above; the boiled meat is laid upon the kuskus, and eggs boiled hard, with a few boiled garavancos; over the whole they pour butter, and dye it with saffron. The soup is generally thrown away. Kabal are meat-balls, baked with onions and eggs.

JOB, xxxi. 32. *The stranger did not lodge in the street, but I opened my doors to the traveller.*] The virtue of hospitality was, and still is, the national character of the Arabs: they value themselves upon it as their highest glory. One of their poets expresses himself very warmly on this subject. "How often, when Echo gave me notice of a stranger's approach, have I stirred my fire, that it might give a clear blaze. I flew to him as to a prey, through fear that my neighbours should get possession of him before me." *Schultens*, who quotes this passage from the Arabian *Anthologia*, remarks, that the Echo here mentioned refers to the practice of those who travel in Arabia by night. He imitates the barking of a dog, and thus sets all the curs in the neighbourhood barking. Upon this the people rush out from all parts, striving who shall get the stranger for his guest. Hatim Tajus, in Hamasa, mentions a custom of the Arabs,

expressive of their peculiar hospitality, to put out the fire when they entertained a stranger, that he might not observe whether his host eat or not, but the former plentifully refreshed himself, though the latter often, lest there should not be enough for both, did not at all partake with him.

“By the custom of the country, good food and lodging are ordered to be provided for all strangers and travellers arriving at a village. It is not sufficient, say the Javan institutions, that a man should place good food before his guest, he is bound to do more: he should render the meal palatable by kind words and treatment, to soothe him after his journey, and to make his heart glad, while he partakes of the refreshment. This is called *bojo kromo*, or real hospitality.” *RAFFLES'S History of Java*, vol. i. p. 101.

“The mountaineers, when upon a journey, never think of spending a para for their eating, drinking, or lodging. On arriving in the evening at a village, they alight at the house of some acquaintance, if they have any, which is generally the case, and say to the owner, I am your guest. The host gives the traveller a supper, consisting of milk, bread, and *borgul*, and if rich and liberal, feeds his mule or mare also. When the traveller has no acquaintance in the village, he alights at any house he pleases, ties up his beast, and smokes his pipe till he receives a welcome from the master of the house, who makes it a point of honour to receive him as a friend, and to give him a supper. In the morning he departs with a simple good bye.” *BURCKHARDT'S Travels in Syria*, p. 24. “It is a point of honour with the host never to accept the smallest return from a guest. I only once ventured to give a few piastres to the child of a very poor family at *Zahomet*, by whom we had been most hospitably treated, and rode off without attending to the cries of the mother, who insisted upon my taking back the money.” *Ibid.* p. 295.

LUKE, xi. 5—8. *And he said unto them, Which of you shall have a friend, and shall go unto him at mid-*

night, &c.] In these words the common rites of hospitality are generally recognised, and supposed to be acted upon, though not in so prompt and free a manner as was usual. In the following extract a remarkable conformity to them is presented to our view. "On two occasions we arrived at a camp late at night, and, halting before a tent, found the owner, with his wife and children, having arranged their carpets, &c. for the night, had just retired to rest: when it was astonishing to see the good humour with which they all arose again, and kindled a fire, the wife commencing to knead the dough, and prepare our supper, our Arabs making no apology, but taking all as a matter of course, though the nights were bitterly cold." IRBY and MANGLES' *Travels in Egypt*, &c., p. 278.

Rom. xii. 13. *Hospitality.*] Hospitality has always been highly esteemed by civilised nations. It has been exercised from the earliest ages of the world. The Old Testament affords numerous instances of its being practised in the most free and liberal manner. In the New Testament it is also recommended and enforced. The primitive Christians were so ready in the discharge of this duty, that even the heathens admired them for it. Hospitable as they were to all strangers, they were particularly so to those who were of their own faith and communion. In *Homer* and the ancient Greek writers, we see what respect they had for their guests. From these instances we turn with satisfaction to view the kind and friendly disposition of less polished people. Modern travellers often mention the pleasing reception they met with from those among whom they made a temporary residence. VOLNEY (*Trav.* vol. ii. p. 76.), speaking of the Druzes, says, "Whoever presents himself at their door in the quality of a suppliant or passenger, is sure of being entertained with lodging and food in the most generous and unaffected manner. I have often seen the lowest peasants give the last morsel of bread they had in their houses to the hungry traveller. When they have once contracted with their guests the

sacred engagement of bread and salt, no subsequent event can make them violate it."

"An engagement with a stranger is sometimes accepted as an excuse for not obeying the summons of a great man, when no other apology, hardly even that of indisposition, would be admitted." RUSSELL's *History of Aleppo*, vol. i. p. 231.

The Hindoos extend their hospitality sometimes to enemies, saying, "The tree does not withdraw its shade even from the wood-cutter."

"Nothing could exceed the civility of the country people: we were often invited into gardens, and we were welcomed in every village by almost every man that saw us. They frequently entreated the gentlemen of the embassy to allow them the honour of being their hosts, and sometimes would lay hold of their bridles, and not permit them to pass till they had promised to breakfast with them on some future day, and even confirmed the promise, by putting their hands between theirs." ELPHINSTONE's *Account of the Kingdom of Caubul*, p. 58. *Int.*

"When a visiter comes in, he salutes the party, by saying, Assalaum alaikoom, Peace be unto you; to which they answer, O alaik assalaum, And unto thee be peace. The master of the house then rises, takes the stranger's hand between his own, and addresses him, Shu raughlee, Hurcul raushoh, You are welcome, May you often come. The stranger replies, Shupukheiree, May you prosper. The master of the house then points out a seat to his guest, and when they are seated, inquires after his health, and enters on conversation." *Ibid.* p. 235.

## CHAP. XI.

## TRAVELLING.

GEN. xiii. 1—3. *And he went on his journey from the south, even to Bethel.*] The following account of the movement of an Arab horde is illustrative of the manners of the old patriarchs:—"It was entertaining enough to see the horde of Arabs decamp, as nothing could be more regular. First went the sheep and goatherds, each with their flocks in divisions, according as the chief of each family directed; then followed the camels and asses, loaded with the tents, furniture; and kitchen utensils; these were followed by the old men, women, boys, and girls on foot. The children that cannot walk are carried on the backs of the young women, or the boys and girls; and the smallest of the lambs and kids are carried under the arms of the children. To each tent belong many dogs, among which are some greyhounds; some tents have from ten to fourteen dogs, and from twenty to thirty men, women, and children, belonging to it. The procession is closed by the chief of the tribe, whom they call Emir and Father (emir means prince), mounted on the very best horse, and surrounded by the heads of each family, all on horses, with many servants on foot. Between each family is a division or space of one hundred yards, or more, when they migrate; and such great regularity is observed, that neither camels, asses, sheep, nor dogs mix, but each keeps to the division to which it belongs, without the least trouble. They had been here eight days, and were going four hours' journey to the north-west, to another spring of water. This tribe consisted of about eight hundred and fifty men, women, and children. Their flocks of sheep and goats were about five thousand, besides a great number of camels, horses, and asses. Horses and greyhounds they breed and train up for sale; they neither kill nor sell their

ewe lambs. At set times a chapter in the Koran is read by the chief of each family, either in or near each tent, the whole family being gathered round and very attentive." PARSONS'S *Tr. from Aleppo to Bagdad*, p. 109.

The Compté de FERRIERES SAUVEBOEUF describes the manner of an Arab horde moving to a fresh pasturage. " Their wandering life, without ambition, brings to the mind of the traveller that of the ancient patriarchs. Nothing is more interesting than their manner of changing their abode. Numerous flocks, which precede the caravan, express by their bleating, their joy at returning to their old pastures. Some beasts of burden, guided by the young men, bear the little ones just dropped, and not able to travel ; then come the camels carrying the baggage, and the old or sick women. The rest go on foot, carrying their infants on their backs, or in their arms ; and the men mounted on the horses, armed with lances, ride round, or bring up the march of the cattle, which loiter behind, browsing too long a time. In this manner the Arabs journey, and find their homes, their hearths, and their country in every place."

" After smoking a pipe, and taking coffee with the Arabs, we quitted them about one, and soon after saw a smaller party, consisting of about a dozen families only, halting to pitch their tents in a beautiful little hollow basin, which they had chosen for the place of their encampment, surrounded on three sides by woody hills. The sheikh was the only one of the whole who rode ; the rest of the men walked on foot, as did most of the women also ; the boys drove the flocks of sheep and goats, and the little children the young lambs ; the kids, and the poultry, were all carried in panniers or baskets, across the camels' backs. The tents, with their cordage and the mats, the cooking utensils, the provisions and furniture, were likewise laden upon these useful animals. As these halted at every five steps to pull a mouthful of leaves from the bushes, the progress of their march was very slow ; but the patience of all seemed quite in harmony with the tardy movement of the camel, and it was



evidently a matter of indifference to every one of the group whether they halted at noon or at sunset, since an hour was time enough for them to prepare their shelter for the night." BUCKINGHAM'S *Travels in Palestine*, p. 324.

NUMBERS, vii. 2. *The princes of Israël, heads of the house of their fathers.*] Though numerous caravans are common to the Eastern roads, there is something particular in the annual travelling of those great bodies of people that go in pilgrimage to Mecca through the deserts; which may serve in the most striking and easy manner to illustrate the travelling of Israel through some of those very deserts. "The first day we set out from Mecca," says PITTS, in his description of his return from thence, "it was without any order at all, all hurly-burly: but the next day every one laboured to get forward; and in order to it, there was many times much quarrelling and fighting. But after every one had taken his place in the caravan, they orderly and peaceably kept the same place till they came to Grand Cairo. They travel four camels abreast, which are all tied one after the other, like as in teams. The whole body is called a caravan, which is divided into several cottors, or companies, each of which has its name, and consists, it may be, of several thousand camels; and they move, one cottor after another, like distinct troops. In the head of each cottor is some great gentleman, or officer, who is carried in a thing like a horse-litter, &c. In the head of every cottor there goes likewise a sumpter-camel, which carries his treasure, &c. This camel has two bells, about the bigness of our market bells, hanging one on each side, the sound of which may be heard a great way off. Some others of the camels have round bells about their necks, some about their legs, like those which our carriers put about their fore-horses' necks; which, together with the servants (who belong to the camels, and travel on foot,) singing all night, make a pleasant noise, and the journey passes away delightfully. They say this music makes the camels brisk and lively. Thus

they travel, in good order every day, till they come to Grand Cairo: and were it not for this order, you may guess what confusion would be among such a vast multitude.

“ They have lights by night, (which is the chief time of travelling, because of the exceeding heat of the sun by day,) which are carried on the tops of high poles, to direct the haggies or pilgrims in their march.”

NUMB. x. 31. *Thou mayest be to us instead of eyes.*] The importance of a guide in traversing the deserts must be evident, when we peruse the following extract from BRUCE'S *Travels*, vol. iv. p. 586.:—“ A *hybeer* is a guide, from the Arabic word *hubbar*, to inform, instruct, or direct, because they are used to do this office to the caravan travelling through the desert in all its directions, whether to Egypt and back again, the coast of the Red Sea, or the countries of Sudan, and the western extremities of Africa. They are men of great consideration, knowing perfectly the situation and properties of all kinds of water to be met on the route, the distances of wells, whether occupied by enemies or not, and if so, the way to avoid them with the least inconvenience. It is also necessary for them to know the places occupied by the simoom, and the seasons of their blowing in these parts of the desert; likewise those occupied by moving sands. He generally belongs to some powerful tribe of Arabs inhabiting these deserts, whose protection he makes use of to assist his caravans, or protect them in time of danger, and handsome rewards are always in his power to distribute on such occasions; but now that the Arabs in these deserts are every where without government, the trade between Abyssinia and Cairo given over, that between Sudan and the metropolis much diminished, the importance of the office of *hybeer*, and its consideration, is fallen in proportion, and with these the safe conduct.”

NUMB. xx. 17, 18. *Let us pass, I pray thee, through thy country: we will not pass through the fields or through the vineyards, neither will we drink of the water of the wells. And Edom said unto him, Thou shalt not pass*

by me.] “At twelve o’clock the spy came back, and reported that our enemy had posted his men to guard the stream, on both sides of the valley, in such a manner that he would not allow the shepherds of our sheikh to water their flocks. We now sent a message to Abou-Zeitun, with a proposal, that if they would allow us to pass, we would not touch their water; but he returned for answer, that we should neither pass through their lands, nor drink of their water.” MACMICHEL’S *Journey from Moscow to Constantinople*, p. 223. This occurred in the land of Edom.

DEUT. xviii. 10. *An observer of times.*] “It is not an indifferent matter to travellers in Japan what day they set out on their journey, for they must choose for their departure a fortunate day; for which purpose they make use of a particular table, which, they say, has been observed to hold true by a continued experience of many ages, and wherein are set down all the unfortunate days of every month, upon which, if travellers were to set out on any journey, they would not only expose themselves to some considerable misfortune, but likewise be liable to lose all their expenses and labour, and to be disappointed in the chief interest of their journey. However, the most sensible of the Japanese have but little regard for this superstitious table, which is more credited by the common people, the mountain priests, and monks. A copy of this table is printed in all their road and house books.” KAEMPFER’S *Japan*, vol. ii. p. 447.

“The Chinese make choice of a fortunate and lucky day to send a portion to a bride, and to be married on. The president of the College of Mathematics has the care of appointing these days, not only for marriages, but for every thing else they take in hand.” FERNANDEZ NAVARETTI’S *Account of China*. CHURCHILL’S *Collect.* vol. i. p. 76.; also GROSIER’S *China*, vol. ii. p. 274.

“Many of the superstitious prejudices that are to be found among the Hindus prevail equally with the people of Siam. They observe the feasts of the new and full moon, and think the days that from the change precede

the full, more fortunate than those that follow it. Their almanacks are marked with lucky and unlucky days. Neither the prince, nor any one who has the means of applying to astrology, will undertake any thing without consulting them." *Sketches of the Hindus*, vol. ii. p. 135.

"The distribution of the signs or characters, both of days and years, served the Mexicans as superstitious prognostics, according to which they predicted the good or bad fortune of infants, from the sign under which they were born; and the happiness or misfortune of marriages, the success of wars; and of every other thing from the day on which they were undertaken, or put in execution; and on this account, also, they considered not only the peculiar character of every period of days or years, for the first sign or character of every period was the ruling sign through the whole of it." CULLEN'S *Mexico*, vol. i. p. 295. See also AULUS GELL. b. v. c. 17. SONNERAT, vol. ii. p. 199.

JOSHUA, ii. 1. *And the spies went to Jericho, and came into a harlot's house, named Rahab, and lodged there.*] "Most of the Eastern cities contain one caravansary at least, for the reception of strangers; smaller places, called choultries, are erected by charitable persons, or munificent princes, in forests, plains, and deserts, for the accommodation of travellers. Near them is generally a well, and a cistern for the cattle; a brahmin or fakeer often resides there to furnish the pilgrim with food, and the few necessities he may stand in need of. Beautifully does Sir W. JONES describe such an act of beneficence in an Arabian female: —

*To cheer with sweet repast the fainting guest,  
To lull the weary on the couch of rest,  
To warm the traveller, numb'd with winter's cold,  
The young to cherish, to support the old;  
The sad to comfort, and the weak protect,  
The poor to shelter, and the lost direct:  
These are Selima's cares, her glorious task,  
Can heaven a nobler give, or mortals ask?  
When chill'd with fear the trembling pilgrim roves  
Through pathless deserts, and through tangled groves,  
Where mantling darkness spreads a dragon wing,  
And birds of death their fatal dirges sing:  
While vapours pale a dreadful glimmering cast,  
And thrilling horror howls in every blast;  
She cheers his gloom with streams of bursting light,  
By day a sun, a beaming moon by night.*

“When benighted in dreary solitude, travellers in India were thus certain, within a moderate distance, to find one of these buildings appropriated for their accommodation, and were often supplied with the necessities of life gratis.” FORBES’S *Oriental Memoirs*, vol. iii. p. 122. vol. i. p. 250.

Dr. FRANKLIN says, that among the Indians of North America there is in every village a vacant dwelling, called the stranger’s house. Hither the traveller is led by two old men, who procure him victuals, and skins to repose on, exacting nothing for the entertainment. See BARTOLOMEO, by *Johnston*, pp. 68. 287. BUCHANAN, in *Pinkerton*, part xxiii. p. 579. vol. viii. p. 775. vol. ix. p. 89. Among the ancients, women generally kept houses of entertainment. “Among the Egyptians, the women carry on all commercial concerns, and keep taverns, while the men continue at home and weave.” HERODOTUS (*Euterp.* c. 35. DIODORUS SICULUS, lib. i. s. 8.) asserts, that “the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract, that the woman shall be the ruler of her husband, and that he shall obey her in all things.” See also SOPHOCLES, (*Edip. Col.* v. 352. APULEIUS, *Metam.* lib. i. p. 18.

JUDGES, v. 6. *In the days of Shamgar, the son of Anath, the highways were unoccupied, and the travellers walked through by-ways.*] Though there are roads in the Eastern countries, it is very easy to turn out of them, and to go to a place by winding about over the lands, when that is thought safer. SHAW took notice of this circumstance in Barbary, where, he says, he found no hedges, or mounds, or enclosures, to retard or molest them. *Travels*, Pref. p. 14. To this Deborah doubtless refers, when she says, *In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.* The account POCOCKE gives of the manner in which the Arab, under whose care he had put himself, conducted him to Jerusalem, greatly illustrates this circumstance: he says, “It was by night, and not by the high road, but through the

fields; and I observed that he avoided as much as he could going near any village or encampment, and sometimes stood still, as I thought, to hearken." Just in that manner people were obliged to travel in Judea, in the days of Shamgar and Jael.

JUDGES, vii. 16. *And lamps within the pitchers.*] Large splinters of wood, either of a resinous nature in themselves, or, perhaps, prepared in some cases by art, are made use of in the Levant instead of flambeaux; and if they are in use in these times, in which great improvements have been made in all the arts of life, it is natural to suppose they were in use anciently, particularly among the peasants, shepherds, and travellers of the lower class. This is frequently done in Ireland. Large fir blocks are frequently found deeply buried in their bogs, and which have lain there, perhaps, from the remotest antiquity; these, when dug up, and rended like laths, and dried, become, through their resinous nature, an excellent substitute for candles, and are thus used by multitudes of the common people, especially in the province of Ulster.

So Dr. *Richard Chandler* (p. 115.) found lighted brands made use of in Asia Minor, by some villagers instead of torches, and he refers to VIRGIL (*Geor.* lib. i. p. 292.), representing the Roman peasants as preparing, in his days, the same sort of flambeaux, in winter time, for their use.

If this kind of torch was used, Gideon might easily procure three hundred of them, and the manner in which they blazed would terrify the Midianites. HARMER, vol. iv. p. 199. "Instead of candles, they make use of splinters of deal, about four feet in length, and these are called Pætor." CLARKE'S *Travels*, vol. v. pp. 380. 442. "In the middle of the court, a large quadrangle was elevated, a great torch, in an open iron lantern, raised on a pole stuck in the ground, which threw a partial and unequal light on the groups of armed guards and other objects scattered round it. These torches are commonly used in the Levant. When a strong light is required in the

open air, they are filled with pine wood, which, being very resinous, burns most brightly." *TURNER'S Tour in the Levant*, vol. i. p. 388.

2 SAM. xii. 4. *And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him.*] Though this passage is only part of a parable proposed by Nathan to David, it is evidently grounded upon the prevailing customs of the time and place, and may be considered as a correct representation of the treatment which travellers then experienced. In some measure it is unchanged even at the present day. "A foot passenger could make his way at little or no expense, as travellers and wayfarers of every description halt at the sheikh's dwelling, where, whatever may be the rank or condition of the stranger, before any questions are asked him as to where he comes from, or whither he is going, coffee is served to him from a large pot always on the fire, and a meal of bread, milk, oil, honey, or butter, is set before him, for which no payment is ever demanded or even expected by the host, who, in this manner, feeds at least twenty persons on an average every day in the year, from his own purse: at least I could not learn that he was remunerated in any manner for this expenditure, though it is considered as a necessary consequence of his situation, as chief of the community, that he should maintain this ancient practice of hospitality to strangers." *BUCKINGHAM'S Travels among the Arab Tribes*, p. 182.

"We had been directed to the house of Esa, or Jesus. Our horses were taken into the court yard of the house, and unburthened of their saddles, without a single question being asked on either side: and it was not until we had seated ourselves that our intention to remain here for the night was communicated to the master of the house: so much is it regarded a matter of course, that those who have a house to shelter themselves in, and food to partake of, should share those comforts with wayfarers." *Ibid.* p. 284.

2 KINGS, xi. 12. *Clapped their hands.*] The way by which females in the East express their joy, is by gently applying one of their hands to their mouths. This custom appears to be very ancient, and seems to be referred to in several places of Scripture. \ PITTS (*Religion and Manners of the Mahometans*, p. 85.), describing the joy with which the leaders of the sacred caravans are received in the several towns of Barbary through which they pass, says, "This Emir Hagge, into whatever town he comes, is received with a great deal of joy, because he is going about so religious a work. The women get upon the tops of the houses to view the parade, where they keep striking their four fingers on their lips softly, as fast as they can, making a joyful noise all the while." The sacred writers suppose two different methods of expressing joy by a quick motion of the hand; the clapping of the *hands*, and that of one *hand* only, though these are confounded in our translation. The former of these methods obtained anciently as an expression of malignant joy. *Lam.* ii. 15. *Job*, xxvii. 23.: but other words, which our version translates clapping the hands, signify the applying of only one hand somewhere with softness, in testimony of a joy of a more agreeable kind. Thus, in 2 *Kings*, xi. 12. and *Psalms* xlvii. 1. it should be rendered in the singular, *Clap your hand*; and, as the word implies gentleness, it may allude to such an application of the hand to the mouth as has now been recited. HARMER, vol. iii. p. 277. This practice was not only an expression of joy, but was the ordinary method in the East of calling the attendants in waiting. Thus in the history of the Caliph (VATHEK, p. 127.) we are told, that Nourouishar clapped her hands, and immediately came together Gulcheurouz and her women. See *Psalms* xcvi. 8.

The following extract proves the continuance of the custom, and the extent to which it has obtained: "After endeavouring to make us feel our inferiority, he next strove to dazzle our senses with his splendour and greatness. Having clapped his hands, a swarm of attend-



ants, most magnificently dressed, came into the room, bearing gilded goblets filled with lemonade and sorbet, which they presented to us." CLARKE'S *Travels*, vol. ii. p. 351. DODWELL'S *Greece*, vol. i. p. 157.

NEH. vii. 3. *I said unto them, Let not the gates of Jerusalem be opened until the sun be hot : and while they stand by, let them shut the doors, and bar them.*] In the hot countries of the East, they frequently travel in the night, and arrive at midnight at the place of their destination. LUKE, xi. 5. MARK, xiii. 35. Probably they did not therefore usually shut their gates at the going down of the sun, if they did so at all through the night. THEVENOT could not, however, obtain admission into Suez in the night, and was forced to wait some hours in the cold, without the walls. DOUBDAN (p. 318.), returning from the river Jordan to Jerusalem, in 1652, tells us, that when he and his companions arrived in the valley of Jehoshaphat, they were much surprised to find that the gates of the city were shut, which obliged them to lodge on the ground, at the door of the sepulchre of the Blessed Virgin, to wait for the return of day, along with more than a thousand other people, who were obliged to continue there the rest of the night, as well as they. At length, about four o'clock, seeing every body making for the city, they also set forward, with the design of entering by St. Stephen's gate ; but they found it shut, and above two thousand people, who were there in waiting, without knowing the cause of all this. At first they thought it might be too early, and that it was not customary to open so soon : but an hour after a report was spread that the inhabitants had shut their gates because the peasants of the country about had formed a design of pillaging the city in the absence of the governor and of his guards, and that as soon as he should arrive, the gates should be opened. See also RAY'S *Travels*, part i. p. 19.

JOB, ix. 25. *My days are swifter than a post.*] The common pace of travelling in the East is very slow. Camels go little more than two miles an hour. Those

who carried messages in haste moved very differently. Dromedaries, a sort of camel which is exceedingly swift, are used for this purpose ; and Lady M. W. MONTAGU asserts, that they far outrun the swiftest horses. *Lett.* ii. p. 65. There are also messengers who run on foot, and who sometimes go an hundred and fifty miles in less than twenty-four hours ; with what energy then might Job say, *My days are swifter than a post*. Instead of passing away with a slowness of motion like that of a caravan, my days of prosperity have disappeared with a swiftness like that of a messenger carrying despatches.

JOB, ix. 26. *The swift ships.*] Many interpretations have been given of this expression. The author of the *Fragments* annexed to *Calmet's Dictionary*, observes, that if it can be rendered supposable that any animal or class of animals may be metaphorically called ships, it is the dromedary, well known to Job. The Eastern writers apply the term to camels and dromedaries. "The whole caraun being now assembled, consists of a thousand horses, mules, and asses ; and of five hundred camels : these are the ships of Arabia ; their seas are the deserts." SANDY'S *Travels*, p. 138. "What enables the shepherd to perform the long and tiresome journeys across Africa, is the camel, emphatically called by the Arabs, the ship of the desert : he seems to have been created for this very trade." BRUCE'S *Travels*, vol. i. p. 388. Of the dromedary, which is a kind of camel, Mr. MORGAN (*History of Algiers*, p. 101.) says, "I saw one perfectly white all over, belonging to Lella Oumane, princess of that noble Arab Neja, named Heyl ben Ali, upon which she put a very great value, never sending it abroad but upon some extraordinary occasion, when the greatest expedition was required ; having others, inferior in swiftness, for more ordinary messages. They say, that one of these Aasharies will, in one night, and through a level country, traverse as much ground as any single horse can perform in ten, which is no exaggeration of the matter, since many have affirmed to me, that it makes nothing of holding its rapid pace, which

is a most violent hard trot, for four and twenty hours on a stretch, without showing the least sign of weariness or inclination to bait; and that then having swallowed a ball or two, of a sort of paste made up of barley meal, and, may be, a little powder of dry dates among it, with a bowl of water, or camel's milk, if to be had, and which the courier seldom forgets to be provided with in skins, as well for the sustenance of himself as of his pegasus, the indefatigable animal will seem as fresh as at first setting out, and ready to continue running at the same scarcely credible rate, for as many hours longer, and so on from one extremity of the African desert to the other, provided its rider could hold out without sleep, and other refreshments."

PSALM CXXI. 5. *The Lord is thy shade on thy right hand.*] An umbrella is a very ancient, as well as honourable defence against the pernicious effects of the scorching beams of the sun, in those sultry countries; may we not then suppose, this is the kind of shade the Psalmist refers to?

NIEBUHR, who visited the southern part of Arabia, gives us the following account of a solemn procession of the imam that resides at Sana, who is a great prince in that part of Arabia, and considered as a holy personage, being descended from Mohammed, their great prophet. "It is well known that the sultan at Constantinople goes every Friday to the mosque, if his health will at all admit of it. The imam of Sana observes also this religious practice, with vast pomp. We only saw him in his return, because this was represented to us as the most curious part of the solemnity, on account of the long circuit he then takes, and the great number of his attendants, after their having performed their devotions in other mosques. The imam was preceded by some hundreds of soldiers. He, and each of the princes of his numerous family, caused a mdalla, or large umbrella, to be carried by his side, and it is a privilege, which in this country is appropriated to princes of the blood, just as the sultan of Constantinople permits none but his vizier

to have his *kaik*, or gondola, covered behind, to keep him from the heat of the sun. They say that in the other provinces of Ymen the independent lords, such for example as the sheiks of Jafa, and those of Haschid u Bekil; the *scherif* of Abu Arisch, and many others, cause these *mdallas* in like manner to be carried for their use, as a mark of their independence. Besides the princes, the imam had in his train at least six hundred lords of the most distinguished rank, as well ecclesiastics as seculars, and those of the military line, many of them mounted on superb horses, and a great multitude of people attended him on foot. On each side of the imam was carried a flag, different from ours, in that each of them was surmounted with a little silver vessel like a censer. It is said, that within, some charms were put to which they attributed a power of making the imam invincible. Many other standards were unfurled with the same censer-like vessel, but without any regularity. In one word, the whole train was numerous, and in some measure magnificent, but no order seemingly was observed." *Voy. tom. i. p. 337.*

" Bearing an umbrella, as a distinction of dignity, is still a custom in many countries of the East; and that it was so from the earliest times in Persia, may be gathered from the sculptures at Persepolis, where that sort of shade is held over the figure of the chief or king, whether he be seated or walking." Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 122. The title of *Chattrapati*, Lord of the Umbrella, is still maintained as a peculiar mark of honour by one of the highest officers in the Mahratta state.

ISAIAH, xxxv. 7. *And the parched ground shall become a pool.*] Instead of the *parched ground*, Bishop LOWTH translates it, the *glowing sand shall become a pool*, and says, in a note, that the word is Arabic as well as Hebrew, expressing in both languages the same thing, the glowing sandy plain, which in the hot countries at a distance has the appearance of water. It occurs in the *Koran* (cap. xxiv.); " But as to the unbelievers, their

works are like a vapour in a plain which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing." Mr. SALE's note on this place is, the Arabic word *serab* signifies that false appearance, which in the eastern countries is often seen in sandy plains about noon resembling a large lake of water in motion, and is occasioned by the reverberation of the sunbeams. "By the quivering, undulating motion of that quick succession of vapours and exhalations, which are extracted by the powerful influence of the sun." SHAW's *Travels*, p. 378. It sometimes tempts thirsty travellers out of their way, but deceives them when they come near, either going forward (for it always appears at the same distance) or quite vanishes.

On this phenomenon the following extract from a late traveller is highly interesting:—he says, "We arrived at the wretched solitary village of Utkô, near to the muddy shore of the lake of that name, the entrance to which is called *Maadie*. Here we procured asses for all our party, and, setting out for Rosetta, began to recross the desert, appearing like an ocean of sand, but flatter and firmer, as to its surface, than before. The Arabs, uttering their harsh guttural language, ran chattering by the side of our asses; until some of them calling out, *Raschid!* we perceived its domes and turrets, apparently upon the opposite side of an immense lake or sea that covered all the intervening space between us and the city. Not having in my own mind, at the time, any doubt as to the certainty of its being water, and seeing the tall minarets and buildings of Rosetta, with all its groves of dates and sycamores, as perfectly reflected by it as by a mirror, in-somuch that even the minutest detail of the architecture and of the trees might have been thence delineated, I applied to the Arabs to be informed in what manner we were to pass the water. Our interpreter, although a Greek, and therefore likely to have been informed of such a phenomenon, was as fully convinced as any of us that we were drawing near to the water's edge, and became indignant when the Arabs maintained, that within

an hour we should reach Rosetta by crossing the sands in the direct line we then pursued, and that there was no water. What, said he, giving way to his impatience, do you suppose me an idiot, to be persuaded, contrary to the evidence of my senses? The Arabs, smiling, soon pacified him, and completely astonished the whole party by desiring us to look back at the desert we had already passed, where we beheld a precisely similar appearance. It was, in fact, the *mirage*; a prodigy to which every one of us were then strangers, although it afterwards became more familiar. Yet upon no future occasion did we ever behold this extraordinary illusion so marvellously displayed. The view of it afforded us ideas of the horrible despondency to which travellers must sometimes be exposed, who, in traversing the interminable desert, destitute of water, and perishing with thirst, have sometimes this deceitful prospect before their eyes." Twice the serab or mirage appeared to them in crossing the desert. "Its colour was of the purest azure, and so clear that the shadows of the mountains which bordered the horizon were reflected on it with the greatest precision, and the delusion of its being a sheet of water was thus rendered still more perfect. I had often seen the mirage in Syria and Egypt, but always found it of a whitish colour, rather resembling a morning mist, seldom lying steady on the plain, but in continual vibration: but here it was very different, and had the most perfect resemblance to water. The great dryness of the air and earth in this desert may be the cause of the difference. The appearance of water approached also much nearer than in Syria and Egypt, being often not more than 200 paces from us, whereas I had never seen it before at a distance of less than half a mile. There were at one time about a dozen of these false lakes around us, each separated from the other, and for the most part in the low grounds." BURCKHARDT's *Travels in Nubia*, p. 193.

"Towards the evening of the 22d of November, many persons were astonished at the appearance of a long lake, enclosing several little islands, and that, notwith-

standing the well-known nature of the country, many were positive that it was a lake ; and one of the surveyors took the bearings of it. It was, however, only one of those illusions which the French call *Mirage*, and the Persians *Sirraub*. I had imagined this phenomenon to be occasioned by a thin vapour (or something resembling a vapour) which is seen over the ground, in the hot weather, in India ; but this appearance was entirely different, and, on looking along the ground, no vapour whatever could be perceived. The ground was quite level and smooth, composed of dry mud or clay mixed with particles of shining sand : there were some tufts of grass, and some little bushes of rue, at the spot, which were reflected as in water ; and this appearance continued at the ends, when viewed from the middle. I shall not attempt to account for this appearance, but shall merely remark, that it seems only to be found in level, smooth, and dry places. The position of the sun, with reference to the spectator, appears to be immaterial. I thought at first, that great heat always accompanied its appearance ; but it was afterwards seen in Demaun, when the weather was not hotter than is experienced in England.” ELPHINSTONE’S *Caubul. Introduction*, p. 16.

“ The sahrab, or watery appearance, so common in all deserts, and the moving sands, were seen at the same time, and appeared to be perfectly distinct ; the one having a luminous, the other a cloudy appearance.” KINNEIR’S *Geographical Memoirs of the Persian Empire*, p. 223. To these accounts Capt. PORRINGER (*Travels in Beloochistan and Sinde*, p. 185.) adds some remarkable particulars. He says, “ I have seen bushes and trees reflected in it with as much accuracy as though it had been the face of a clear and still lake ; and once in the province of Kerman, in Persia, it seemed to rest like a sheet of water on the face of a hill, at the foot of which my road lay, exhibiting the summit, which did not overhang it in the least degree, by a kind of unaccountable refraction.”

The mirage “ generally appears like a still lake, so



unmoved by the wind, that every thing above is to be seen most distinctly reflected by it ; if the wind agitate any of the plants that arise above the horizon of the mirage, the motion is seen perfectly, at a great distance. If the travellers stand elevated much above the mirage, the apparent water seems less united and less deep, for, as the eyes look down upon it, there is not thickness enough in the vapour on the surface of the ground to conceal the earth from the sight ; but if the traveller be on a level with the horizon of the mirage, he cannot see through it, so that it appears to him clear water. By putting my head first to the ground, and then mounting a camel, the height of which from the ground might have been about ten feet at the most, I found a great difference in the appearance of the mirage : on approaching it, it becomes thinner, and appears as if agitated by the wind, like a field of ripe corn. It gradually vanishes as the traveller approaches, and, at last, entirely disappears when he is on the spot." BELZONI's *Researches in Egypt*, p. 196. Dr. CLARKE's *Travels*, vol. ii. pp. 295—297. *Vide also* ELPHINSTONE's *Account of the Kingdom of Caubul*, p. 16. *Introduction*. LIGHT's *Travels in Egypt*, p. 17. See the Appendix to an Essay of D. ERDMANN of Kasan, *On Terrestrial Meteors and Ignis Fatuus on the Plains of the Astrachan and Saratow Governments*, in GILBERT's *Annals of Physic*. And LICHTENSTEIN's *Travels in South Africa*, part i. p. 272.

ISAIAH, lxii. 10. *Cast up the highway.*] The following extracts will sufficiently explain the nature of these highways. HERBERT says (p. 170.), " The most part of the night we rode upon a paved causey, broad enough for ten horses to go abreast, built by extraordinary labour and expense over a part of a great desert, which is so even that it affords a large horizon. Howbeit, being of a boggy loose ground upon the surface, it is covered with white salt, in some places a yard deep, a miserable passage ; for, if either the wind drive the loose salt abroad, which is like dust, or that by accident the horse or camel forsake the causey, the bog is not



strong enough to uphold them, but suffers them to sink past all recovery."

"The most important and most useful monument of antiquity in this country is the causey built by Shah Abbas the Great, about the beginning of the last century, which runs from Keskar in the south-west corner of the Caspian, by Astrabad in the south-east corner, and several leagues yet farther, being in all near three hundred English miles. During this period it has hardly ever been repaired; it must however be observed, that few or no wheel-carriages are in use in this country; so that the pavement is yet preserved in many places very perfect. In some parts it is above twenty yards broad, being raised in the middle, with ditches on each side. There are many bridges upon it, under which water is conveyed to the rice-fields; but these are made level, and do not interrupt the prospect." HANWAY'S *Travels in Persia*, vol. i. p. 198. THEVENOT'S *Travels*, p. 134.

IRWIN, speaking of his passing through the deserts on the eastern side of the Nile, in his going from Upper Egypt to Cairo, tells us, "that, after leaving a certain valley, which he mentions, their road lay over level ground. As it would be next to an impossibility to find the way over these stony flats, where the heavy foot of a camel leaves no impression, the different bands of robbers (wild Arabs, he means, who frequent that desert) have heaped up stones at unequal distances, for their direction through this desert. We have derived great assistance from the robbers in this respect, who are our guides when the marks either fail, or are unintelligible to us." P. 316. If it be considered that this road to Cairo is seldom trodden, it is no wonder that those persons they had with them, as conductors, were frequently at a loss to determine their way through this desert.

JER. xxxi. 21. *Set thee up way-marks, make thee high heaps.*] "It was on the 24th of March that I departed from Alexandria for Rosetta: it was a good day's journey thither, over a level country, but a perfect desert, so that the wind plays with the sand, and there is

no trace of a road. We travel first six leagues along the sea-coast, but when we leave this, it is about six leagues more to Rosetta, and from there to the town there are high stone or bark pillars, in a line, according to which travellers direct their journey." *Hoste's Travels*, p. 25.

MATT. v. 41. *Whosoever shall compel thee.*] Our Lord in this passage refers to the *angari*, or Persian messengers, who had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed. In the modern government of Persia there are officers not unlike the ancient *angari*, called *chappars*, who serve to carry despatches between the court and the provinces. When a *chappar* sets out, the master of the horse furnishes him with a single horse, and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable. *HANWAY'S Travels*, vol. i. p. 262.

The Jews, and inhabitants of other provinces, were compelled by the Roman governors or the tetrarchs to furnish horses, and themselves to accompany their public messengers, as those on public business might compel the horses of those on the road to attend them. The Persian couriers wore a dagger as a mark of authority, called *hanger*, from which the name of *angari* is supposed by some to be derived. *CHARDIN'S Travels*, vol. ii. p. 242.

A very full and clear account of these messengers is afforded us in *CAMPBELL'S Travels*, part ii. p. 92. "As I became familiarised to my Tartar guide, I found his character disclose much better traits than his first appearance bespoke. I began insensibly to think him a very entertaining fellow. Perceiving that I was very low-spirited and thoughtful, he exhibited manifest tokens of compassion, and taking it into his head that I was actually removed for ever from my friends and my family, he spoke in a style of regret and feeling that did honour to his heart; and, to say the truth, he did every thing in his power to alleviate my feelings, conversing with me

either by means of the interpreter, or in broken *lingua franca*, supplying all my wants cheerfully and abundantly, changing horses with me as often as I pleased, and going slowly or galloping forward just as best suited my inclination or humour. The first object he seemed to have in view on our journey was to impress me with a notion of his consequence and authority, as a messenger belonging to the sultan. As all these men are employed by the first magistrates in the country, and are, as it were, the links of communication between them, they think themselves of great importance to the state ; while the great men, whose business they are employed in, make them feel the weight of their authority, and treat them with the greatest contempt. Hence they become so habitually servile to their superiors, and by natural consequence insolent and overbearing to their inferiors, or those who, being in their power, they conceive to be so. As carriers of despatches, their power and authority, wherever they go, are in some points undisputed ; and they can compel a supply of provisions, horses, and attendants, whenever it suits their occasion ; nor dare any man resist their right to take the horse from under him, to proceed on the emperor's business, be the owner's occasion ever so pressing. As soon as he stopped at a caravanserai, he immediately called lustily about him in the name of the sultan, demanding, in a menacing tone of voice, fresh horses, victuals, &c. on the instant. The terror of this great man operated like magic ; nothing could exceed the activity of the men, the briskness of the women, and the terror of the children (for the caravanserais are continually attended by numbers of the very lowest of the people) ; but no quickness of preparation, no effort could satisfy my gentleman ; he would show me his power in a still more striking point of view, and fell to belabouring them with his whip, and kicking them with all his might."

MARK, ix. 41. *Whosoever shall give you a cup of water to drink in my name, shall not lose his reward.*] To furnish travellers with water is at this time thought a matter

of such consideration, that many of the Eastern people have been at a considerable expense to procure passengers that refreshment. "The reader, as we proceed," says Dr. CHANDLER (*Travels in Asia Minor*, p. 20.), "will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation; and a cloudless sun, which inflames the air, requires for the people the verdure, shade, and coolness, its agreeable attendants; hence they occur not only in towns and villages, but in the fields and gardens, and by the sides of the roads, and by the beaten tracks on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed as legacies on their decease. The Turks esteem the erecting of them as meritorious, and seldom go away after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder." Then, after observing that the method used by the ancients of obtaining the necessary supplies of water still prevails, which he describes as done by pipes, or paved channels, he adds, "When arrived at the destined spot, it is received by a cistern with a vent, and the waste current passes below from another cistern, often an ancient sarcophagus. It is common to find a cup of tin or iron hanging near by a chain, or a wooden scoop with a handle placed in a niche in the wall. The front is of stone, or marble, and, in some, painted and decorated with gilding, and with an inscription in Turkish characters in relieve." The blessing of the name and memory of the builder of one of these fountains shows that a cup of water is in these countries by no means a despicable thing.

NIEBUHR tells us, that among the public buildings of Cahira, those houses ought to be reckoned where they daily give water *gratis* to all passengers that desire it. Some of these houses make a very handsome appearance: and those whose business it is to wait on passengers are to have some vessels of copper curiously tinned, and

filled with water, always ready on the window next the street. *Voyage en Arabie*, tom. i. p. 97.

“ In the streets (of Peshawer) were people crying greens, curds, &c., and men carrying water in leathern bags at their backs, and announcing their commodity by beating on a brazen cup, in which they give a draught to a passenger for a trifling piece of money.” *ELPHINSTONE'S Account of the Kingdom of Caubul*, p. 57. *Int.*

In India the Hindoos go sometimes a great way to fetch water, and then boil it, that it may not be hurtful to travellers who are hot; and after this stand from morning till night in some great road, where there is neither pit nor rivulet, and offer it *in honour of their gods*, to be drunk by the passengers. This necessary work of charity in these hot countries seems to have been practised among the more pious and humane Jews; and our Lord assures them, that if they do this *in his name*, they shall not lose their reward. See the *Asiatic Miscellany*, vol. ii. p. 142. 4to. *Calcutta*, 1786.

“ Here, as in every other part of Nubia, the thirsty traveller finds, at short distances, water jars placed by the road-side under a low roof. Every village pays a small monthly stipend to some person to fill these jars in the morning, and again towards evening. The same custom prevails in Upper Egypt, but on a larger scale: and there are caravanserais often found near the wells which supply travellers with water.” *BURCKHARDT'S Travels in Nubia*, p. 45.

LUKE, ii. 7. *The inn.*] It will be proper here to give a full and explicit account of the inns or caravanserais of the East, in which travellers are accommodated. They are not all alike, some being simply places of rest, by the side of a fountain, if possible, and at a proper distance on the road. Many of these places are nothing more than naked walls; others have an attendant, who subsists either by some charitable donation, or the benevolence of passengers; others are more considerable establishments, where families reside, and take care of them, and furnish the necessary provisions.

“Caravanserais were originally intended for, and are now pretty generally applied to, the accommodation of strangers and travellers, though, like every other good institution, sometimes perverted to the purposes of private emolument, or public job. They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent or weary traveller an asylum from the inclemency of the weather ; are in general built of the most solid and durable materials, have commonly one story above the ground floor, the lower of which is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings ; besides which they are always accommodated with a fountain, and have cooks’ shops and other conveniences to supply the wants of lodgers. In Aleppo, the caravanserais are almost exclusively occupied by merchants, to whom they are, like other houses, rented.” CAMPBELL’S *Trav.* part. ii. p. 8.

“In all other Turkish provinces, particularly those in Asia, which are often thinly inhabited, travelling is subject to numberless inconveniences, since it is necessary not only to carry all sorts of provisions along with one, but even the very utensils to dress them in, besides a tent for shelter at night and in bad weather, as there are no inns, except here and there a caravanseraï, where nothing but bare rooms, and those often very bad, and infested with all sorts of vermin, can be procured.” ANTES’S *Observations on Egypt*, p. 55.

The poverty of the Eastern inns appears also from the following extract : “There are no inns any where ; but the cities, and commonly the villages, have a large building, called a *kan* or *kervanseraï*, which serves as an asylum for all travellers. These houses of reception are always built without the precincts of towns, and consist of four wings round a square court, which serves by way of enclosure for the beasts of burthen. The lodgings are cells, where you find nothing but bare walls, dust, and sometimes scorpions. The keeper of this *kan* gives the traveller the key and a mat, and he provides himself the

rest: he must, therefore, carry with him his bed, his kitchen utensils, and even his provisions, for frequently not even bread is to be found in the villages. On this account the Orientals contrive their equipage in the most simple and portable form. The baggage of a man who wishes to be completely provided, consists in a carpet, a mattress, a blanket, two saucepans with lids contained within each other, two dishes, two plates, and a coffee-pot, all of copper, well tinned; a small wooden box for salt and pepper; a round leathern table, which he suspends from the saddle of his horse; small leathern bottles or bags for oil, melted butter, water, and brandy (if the traveller be a Christian), a pipe, a tinder-box, a cup of cocoa-nut, some rice, dried raisins, dates, Cyprus cheese, and, above all, coffee-berries, with a roaster and wooden mortar to pound them." VOLNEY'S *Tr.* vol. ii. p. 419.

"The caravanserais are the Eastern inns, far different from ours; for they are neither so convenient nor handsome: they are built square, much like cloisters, being usually but one story high, for it is rare to see one of two stories. A wide gate brings you into the court, and in the midst of the building, in the front, and upon the right and left hand, there is a hall for persons of the best quality to keep together. On each side of the hall are lodgings for every man by himself. These lodgings are raised all along the court, two or three steps high, just behind which are the stables, where many times it is as good lying as in the chambers. Right against the head of every horse, there is a niche with a window into the lodging chamber, out of which every man may see that his horse is looked after. These niches are usually so large, that three men may lie in them, and here the servants usually dress their victuals." TAVERNIER'S *Travels*, p. 45. *Travels of ALI BEY*, vol. ii. p. 284.

"The entrance is under a high and magnificent portal, adorned with mosaic work, like all the rest of the buildings, and upon the sides runs a portico, where you may lie in the day-time conveniently, and as pleasantly as in the inn itself. The fountain in the middle

of the court is raised above five feet, and the brims of it are four feet broad, for the convenience of those that will say their prayers after they have performed their purification." CHARDIN, p. 412.

It appears from the preceding extracts, that there are inns or caravanserais of different kinds, some better than others. The Scriptures use two words to express a caravanserai, in both instances translated *inn*. *Luke*, ii. 7. *There was no room for them in the inn*, καταλύματι — the place of untying; that is, of beasts for rest. *Luke*, x. 34. *And brought him to the inn*, πανδοκεῖον, whose keeper is called in the next verse πανδοκεύς. This word properly signifies a receptacle open to all comers.

"The serai or principal caravansary at Surat was much neglected: most of the Eastern cities contain one at least, for the reception of strangers; smaller places, called choultries, are erected by charitable persons, or munificent princes, in forests, plains, and deserts, for the accommodation of travellers. Near them is generally a well, and a cistern for the cattle; a brahmin, or fakeer, often resides there to furnish the pilgrim with food, and the few necessities he may stand in need of. In the deserts of Persia and Arabia, these buildings are invaluable: in those pathless plains, for many miles together, not a tree, a bush, nor even a blade of grass, is to be seen; all is one undulating mass of sand, like waves on the trackless ocean. In these ruthless wastes, where no rural village, or cheerful hamlet, no inn or house of refreshment is to be found, how noble is the charity that rears the hospitable roof, that plants the shady grove, and conducts the refreshing moisture into reservoirs!" FORBES'S *Oriental Memoirs*, vol. i. p. 250.

Those buildings under the different names of serais, caravanserais, or choultries, were erected at stated distances throughout the Mogul empire, especially on the royal roads. The serais were generally constructed in an oblong square, consisting of a high wall and towers, with a handsome entrance at each end; a few had a gateway at the cardinal points. The gates were often



of considerable strength, with guard-rooms on each side. Two ranges of apartments, for the convenience of the merchants, containing sleeping-rooms and warehouses for their goods, formed a street from one gate to the other ; with a colonnade or verandah, in front of the buildings, opening to a spacious area between them. The serais with four gates contained a double range of these apartments, forming an avenue to each entrance. Under the inner wall of the ramparts were similar accommodations. In the most complete and splendid serais, a due regard was observed for public worship, ablutions, and other ceremonies. *Ibid.* vol. iii. p. 123.

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## CHAP. XII.

### RESPECT AND HONOUR.

GEN. xxiv. 64. *And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.*] That is, hastily alighted from the camel. It was always customary, in all the East, on perceiving a superior, to alight from the animal upon which a person was riding. ANDERSON and IVERSON relate, that "when the governor of Mossul and his suite passed our caravan, we were obliged to alight from our horses, mules, and asses, and lead the animals till they had gone by." Even now, women show this mark of respect to men. NIEBUHR says, "that an Arabian lady who met them in a broad valley in the desert of Mount Sinai, retired from the road, and let her servant lead the camel till they had passed." *Judges*, i. 14. *1 Sam.* xxv. 23.

GEN. xxvii. 27. *And he came near, and kissed him.*] "On our quitting the church all the men of the congregation saluted each other by kissing on the cheek and forehead : and I came in for a large share of this, being saluted by upwards of twenty of my guide's friends, some

of whom were "smooth-faced boys, and others bearded elders." BUCKINGHAM's *Tr. among the Arab Tribes*, p. 32.

GEN. xxxi. 35. *And she said to her father, Let it not displease my lord, that I cannot rise up before thee.*] Children, in the Eastern countries, cultivate and express for their parents the most profound respect. "During this feast I remarked that the Ameen-ad-Dowlah's son, Abdallah Khan, a man seemingly about thirty years old, the possessor of considerable wealth, and governor of Ispahan, but seldom appeared among the guests; and only seated himself as one of the humblest, when invited by the words, and encouraged by the looks, of his father. This reserve, however, was not caused by any ill will, or deficiency of kindness subsisting on either side, but arose from the filial respect which, in every stage and condition of life, the Persians are thus taught to express. This respect is not the right of parental authority alone, it is generally extended to seniority among brothers." Sir W. OUSELEY's *Travels in the East*, vol. iii. p. 52.

"We found all the principal men of the city assembled to meet the ambassador, excepting Abdallah Khan the governor, the Ameen-ad-Dowlah's son, who stood humbly in the court-yard among the attendants, and furnished us with a strong instance of the respect which children pay to their parents in the East; for on a public occasion like this, let the son possess what power he may, he never sits before his father. Rachel said to Laban, Let it not displease my lord that I cannot rise up before thee. Gen. xxxi. 35. The same respect is shown to mothers. Alexander is made to say to Sisygambis, 'I know that amongst you it is considered a great offence for a son to seat himself before his mother, unless she grants him the permission.'" QUINTUS CURTIUS, lib. v. c. 2. MORIER's *Second Jour. through Persia*, p. 134.

GEN. xxxvii. 10. *Bow down.*] The Hebrew word here translated, bow down, (by LUTHER, *anbelen*, i. e. worship,) means the manner customary in all Asia of testifying respect to kings and princes, by falling on the

knee, and stooping till the forehead touches the ground. OVERTON (*Travels*, part i. chap. 14. p. 180.) says, "The mark of respect which is paid to kings in the East approaches very near to adoration. The manner of saluting the Great Mogul is, to touch with the hand first the earth, then the breast, and then to lift it above, which is repeated three times in succession as you approach him." BRANDS, in his *Chinese Travels* (p. 187.), says "As soon as we approached the throne of the Chinese emperor, we were obliged to kneel down, and slowly to bow our heads to the ground." Hence, in Sir WILLIAM JONES's *History of Nadir Schah*, translated from the *Persian* (b. i. chap. 18.), it is said, "As Nadir approached, they bowed their heads for shame, and touched the earth with the forehead of humiliation."

GEN. xlv. 22. *To all of them he gave each man changes of raiment.*] Presenting garments is one of the modes of complimenting persons in the East. "The next day, December 3., the king sent to invite the ambassadors to dine with him once more. The Mehemander told them, it was the custom that they should wear over their own clothes the best of those garments which the king had sent them. The ambassadors, at first, made some scruples of that compliance; but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands, if they presented themselves before him, without the marks of his liberality, they at last resolved to do it; and, after their example, all the rest of the retinue." *Ambassadors' Travels*, p. 288.

"Areb Chan, governor of Schamachie, made a great procession to receive the envoy, who brought him a letter from the king. He went out to the king's garden, and being come within ten or twelve paces of the envoy, he very cheerfully put off his garment and turban; but perceiving the envoy stood awhile, without saying aught to him, he began to be a little startled, and out of countenance, till the envoy said to him, 'Ai Areb Chan,' who answered, 'What saidst thou?' The envoy continued,

‘Scha Sefi sends thee a garment and a letter of favour; thou art certainly beloved of the king.’ The Chan replied courageously, ‘May the king’s wealth continue for ever, and may every day of his be a thousand. I am one of the king’s old servants.’ He thereupon took the garment with very great submission.” *Ambassadors’ Travels*, p. 400. See *2 Kings*, xxv. 9. *Isaiah*, lxi. 3. *Daniel*, v. 7. xvi. 29. *Zechariah*, iii. 3, 4.

CHARDIN (*Coron Soleiman*) relates an instance of iniquity in an officer of the court, who, to be revenged on an absent enemy, sent him, instead of a royal calate, a plain habit. The Vizier, not daring to return into the city in that habit, and fearing lest the people should despise him, if they saw him so ill-dressed at the king’s expense, as one who had lost his reputation at court; he sent home for a royal habit, one of the richest and most magnificent that the late king had sent him, and made his public entry in that. This being known to all the court, they declared the Vizier was a dog; that he had disdainfully thrown away the royal habit, with reproachful language, saying, “I have no need of Scha Sefi’s habits.” Their account incensed the king, who severely felt the affront, and it cost the Vizier his life.

We read also in TAVERNIER, p. 43., of a Nazar, whose virtue and behaviour so pleased a king of Persia, after being put to the test, that he caused himself to be disappareled, and gave his habit to the Nazar, which is the greatest honour that a king of Persia can bestow on a subject. See *1 Sam.* xviii. 4. *Rom.* xiii. 14. *Eph.* iv. 24.

GEN. xli. 42. *And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand.*] That is, his signet. In the ring there is generally a seal on which the name of the sovereign is engraved. This signet is dipped in a coloured matter, and impressed over the royal orders, instead of the king’s title. Whoever is in possession of this seal, can issue commands in the name of the king. What is said in this text, would be expressed in modern language by “Pharaoh raised Joseph to the dignity of Grand Vizier.” The symbol of power and authority

given to the Grand Vizier is the seal of the Sultan with his cypher, which is intrusted to his care. The signet was considered in the East, from the most ancient times, as the sign of delegated power. That given to the Grand Vizier is so great, that no officer of state, no minister, dares to resist, or even to contradict his orders, without risking his head, because every one of his commands is obeyed, as if it had proceeded from the throne, or from the mouth of the Sultan. He likewise receives almost royal honours ; all about him bears the stamp of the highest honour, power, and splendour. *Government, &c. of the Turkish Empire*, by JOSEPH VON HAMMER, vol. ii. p. 83. LÜDECKE, in his *Description of the Turkish Empire*, says, “The Grand Vizier is the principal of all the officers of state, and his dignity is similar to that with which Pharaoh invested Joseph. He is called Your Highness. The emperor scarcely differs from him except in name. There is nothing at the European courts similar to his dignity, and the *premiers ministres*, as they are called, are nothing to him. Being keeper of the imperial signet, he always has it suspended round his neck. The investing him with it, is the sign of his elevation to office, and the taking it off, of his discharge. Without further orders or responsibility, he issues all orders for the empire.” When, therefore, Alexander the Great, on his death-bed, delivered his signet to Perdicas, it was concluded that he had also given to him his royal powers, and intended him for his successor. CURTIUS, b. v. chap. 10.

NUMBERS, xvi. 15. *I have not taken one ass from them.*] The common present that is now made to the great in these countries is a *horse* : an *ass* might formerly answer the same purpose. “If it is a visit of ceremony from a bashaw,” says Dr. RUSSELL, “or other person in power, a fine horse, sometimes with furniture, or some such valuable present, is made to him at his departure.” Dr. PERRY tells us, when a person has the dignity of a bey conferred on him, the new-made bey presents the officer from whom he receives the ensign, who is sent on the

part of the sultan, with a horse, a fur of marte zebeline, and twenty thousand aspers. (P. 50.) The new bashaw of Egypt, soon after his arrival, had three exceeding fine horses sent him as a present from one of the beys; and the next day a string of twenty-four was presented to him on the part of all the beys that were present. (P. 208.) "At the spot where we were to separate I saw a man standing, holding a fine Arab colt by the bridle. It was instantly presented to me as an offering from the sheik; and to excuse myself from accepting so really valuable a present, I found impossible." Sir R. K. PORTER's *Travels in Persia*, vol. ii. p. 304.

As asses were esteemed no dishonourable beasts for the saddle, Sir J. CHARDIN, in his MS., supposes that when Samuel disclaimed having taken the ass of any one (1 *Sam.* xii. 3.), he is to be understood of not having taken any ass for his riding. In the same light he considers the similar declaration of Moses, *Numb.* xvi. 15. His account is, "asses being then esteemed very honourable creatures for riding on (see *Numbers*, xxii. 21. 30.; *Judges*, v. 10.; 2 *Samuel*, xvi. 2.), as they are at this very time in Persia, being rode with saddles, though not like those for horses, yet such as are commodious: the lawyers make great use of them."

NUMBERS, xxii. 15. *And Balak sent yet again princes more and more honourable than they.*] "Men of consequence in the city at different intervals presented themselves: and as we proceeded, two of the brothers of the Ameen-ad-Dowlah, arrayed in brocade coats, with shawls round their caps, paid their respects to the ambassador. This succession of personages, whose rank increased as we approached the city, may bring to mind the princes more and more honourable, which Balak sent to Balaam. *Numbers*, xxii. 15." MORIER's *Second Journey through Persia*, p. 129.

JUDGES, i. 14. *And she alighted from off her ass.* The alighting of those that ride is considered in the East as an expression of deep respect. POCOCKE tells us, (*Trav.* vol. i. p. 35.) that they descend from their asses

in Egypt when they come near some tombs there, and that Christians and Jews are obliged to submit to this.

“We met a Turk,” says Dr. RICHARD CHANDLER, in his *Asiatic Travels*, “a person of distinction, as appeared from his turban. He was on horseback with a single attendant. Our janizary and Armenians respectfully alighted, and made him a profound obeisance, the former kissing the rim of his garment.” P. 200.

So NIEBUHR tells us, that at Kahira (Grand Cairo), “the Jews and Christians who, it may be, alighted at first through fear or respect when a Mohammedan with a great train on horseback met them, are now obliged to pay this compliment to above thirty of the principal people of that city. When these appear in public, they always cause a domestic to go before, to give notice to the Jews and Greeks, and even the Europeans that they meet with, to get off their asses as soon as possible, and they are qualified on occasion to force them with a great club, which they always carry in their hands.” *Description de l’Arabie*, p. 39.

1 SAM. xiii. 10. *And Saul went out to meet him, that he might salute him.*] The custom of going forth to meet and greet a visiter is frequently mentioned in the Scriptures. When Lot saw the angels approaching, he rose up to meet them, and bowed himself with his face to the ground. Compare this with the practice of the Japanese. “At Jagami, where we dined, we were received by the host in a more polite and obsequious manner than I ever experienced since in any other part of the world. It is the custom in this country for the landlord to go to meet the travellers part of the way, and, with every token of the utmost submission and respect, bid them welcome : he then hurries home in order to receive his guests at his house, in the same humble and respectful manner, after which some trifling present is produced on a small and square low table.” THUNBERG’S *Travels*, vol. iii. p. 100. KAEMPHER’S *Japan*, vol. ii. p. 448. “Ali was standing when we came in, which was meant as a compliment ; for a Turk of con-

sequence never rises to receive any one but his superior ; and if he wishes to be condescending, contrives to be found standing." HOBHOUSE's *Albania*, p. 110.

"Next morning we set out on horseback at ten o'clock in full procession, to return the Ameen-ad-Dowlah's visit ; and having crossed the river Zendehrúd on the bridge of Khàjà, we rode through several long, handsome, and well peopled streets, but had opportunities of remarking that at least as many more were in ruins and uninhabited. The great man received us at his door with much courtesy ; in honour of the ambassador he had assembled all the chief personages of Ispahan, and at noon the floor of a spacious chamber was covered with ten very large trays, each containing twenty-five China bowls and dishes of various sizes. These were filled with the most savoury meat, conserves, sweet cakes, delicious fruits, both dried and fresh : sherbet of orange and pomegranate, and willow water, or ab-i-bídmíshk, cooled with ice. After this repast we were treated with coffee and caleans or pipes. Rose-water was poured into our hands, and we returned at two o'clock to the gardens of Saadetábád." Sir W. OUSELEY's *Travels in the East*, vol. iii. p. 22.

1 SAM. xviii. 4. *And Jonathan stripped himself of the robe that was upon him, and gave it to David.*] "A conqueror of this kind is greeted by loud shouts, and several vests will be thrown to him by the spectators ; and, on kneeling at his master's feet, which always concludes the triumph, he is often habited by the slaves nearest his lord in a robe of the value of thirty or forty dollars : or what is esteemed a higher mark of favour, one of the robes worn by his chief is taken off, and thrown on the back of the conqueror." DENHAM and CLAPPERTON's recent *Discoveries in Africa*, vol. i. p. 274.

1 SAM. xx. 18. 25. *Then Jonathan said to David, To-morrow is the new moon ; and thou shalt be missed, because thy seat will be empty.*] Among the forms of salutation and compliment usual in Persia in the seventeenth century, one was, "according to my mode of notation in Italics, *Já i shumá khali búd pish yarán*,



signifying, Thy place or seat was empty among thy friends. This phrase, or the greater part of it, was frequently addressed to myself when coming into a circle of Persian acquaintances, after an absence of several days or weeks. It reminded me of a passage in the First Book of Samuel, ch. 20. v. 18. *And thou shalt be missed, because thy seat will be empty.* And again, ver. 25., *David's place was empty.*" Sir W. OUSELEY's *Travels in the East*, vol. i. preface, p. 16.

1 SAM. XX. 41. *And fell on his face to the ground.*] Such prostrations as these were very common in the East. STEWART, in his *Journey to Mequinez*, says, "We marched towards the emperor with our music playing, till we came within about eighty yards of him; when the old monarch alighting from his horse, prostrated himself on the ground to pray, and continued some minutes with his face so close to the earth, that when we came up to him, the dust remained upon his nose." NEWBERRY's *Collection*, vol. xvii. p. 139.

1 SAM. XXIV. 8. *When Saul looked behind him, David stooped with his face to the earth, and bowed himself.*] "Some time after this, the ambassador had his public audience, when we saw the king in great splendour: he was decked in all his jewels, with his crown on his head, his bazubends or armlets on his arms, seated on his throne. We approached him, bowing after our own manner: but the Persians bowed as David did to Saul, who *stooped with his face to the earth, and bowed himself.* 1 Sam. xxiv. 8. That is, not touching the earth with the face, but bowing with their bodies at right angles, the hands placed on the knees, and the legs somewhat asunder. It is only on remarkable occasions that the prostration of the Rouee Zemeen, the face to the earth, is made, which must be the falling upon the face to the earth, and worshipping, as Joshua did." MORIER's *Second Journey through Persia*, p. 172.

1 SAM. XXX. 21. *They went forth to meet David, and to meet the people that were with him.*] This was a usual mode of honouring persons of dignity.

“ Before any person of rank enters a city, it is usual for him to be received by a deputation. If his rank is very considerable, the Peeshwaz is sent to a great distance. A thousand men were sent to meet the prince, half way between Ispahan and Sheeraz, an hundred miles.” *WARING’s Tour to Sheeraz*, p. 34.—  
 “ At this place two Turkish officers, mounted on beautiful horses, sumptuously caparisoned, came to inform us, that the governor, having intelligence of our approach, had sent them to escort us into the town.” *CLARKE’s Travels*, vol. ii. p. 525.

2 SAM. x. 5. *Tarry at Jericho until your beards be grown, and then return.*] It is customary to shave the Ottoman princes, as a mark of their subjection to the reigning emperor. *DE LA MOTRAYE*, p. 247. In the mountains of Yemen, where strangers are seldom seen, it is a disgrace to appear shaven. The beard is a mark of authority and liberty among the Mahometans, as well as among the Turks: the Persians, who clip the beard, and shave above the jaw, are reputed heretics. They who serve in the seraglio have their beards shaven as a sign of servitude: they do not suffer it to grow till the sultan has set them at liberty. Among the Arabians it is more infamous for any one to have his beard cut off, than among us to be publicly whipped, or branded with a hot iron. Many in that country would prefer death to such a punishment. *NIEBUHR*, chap. vii.

At length Ibrahim Bey suffered Ali, his page, to let his beard grow, that is to say, gave him his freedom; for, among the Turks, to want mustaches and beard is thought only fit for slaves and women; and hence arises the unfavourable impression they receive on the first sight of an European. *VOLNEY’s Trav.* vol. i. p. 118.

2 SAM. xvi. 13. *And cast dust.*] When the consul, whom *Pococke* attended, entered Cairo, “ according to an ancient custom of state, a man went before, and sprinkled water on the ground to lay the dust.” Vol. i. p. 17. In hot and dry countries this practice must have been very convenient. If it was used in Judea before

the time of David, it will explain Shimei's behaviour, and give it great energy. He threw stones and dust at him, who probably had been honoured by having the ground moistened, that the dust might not rise, when he walked out. So also *Acts*, xxii. 23. CHARDIN has made an observation, which places this matter in a different point of view: he says, that "in almost all the East, those who accuse a criminal, or demand justice against him, throw dust upon him; as much as to say, he deserves to be put under ground: and it is a common imprecation of the Turks and Persians, Be covered with earth." The Jews certainly thought Paul deserved to die; and Shimei might design to declare by what he did, that David was unworthy to live.

2 SAM. xvii. 13. *Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.*] "On advancing, the chopdars or heralds proclaimed the titles of this princely cow-keeper, Futti Sihng, in the usual hyperbolical style. One of the most insignificant looking men I ever saw then became the destroyer of nations, the leveller of mountains, the exhauster of the ocean. After commanding every inferior mortal to make way for this exalted prince, the heralds called aloud to the animal creation, 'Retire, ye serpents; fly, ye locusts; approach not, guanas, lizards, and reptiles, while your lord and master condescends to set his foot on the earth!' Arrogant as this language may appear, it is less so than that of Oriental pageantry in general. The sacred writings afford many instances of such hyperbole. None more so than Hushai's speech to Absalom. 2 Sam. xvii. 13." FORBES's *Orien. Mem.* iii. 304.

2 SAM. xx. 9. *Joab took Amasa by the beard, to kiss him.*] Mr. HARMER (vol. ii. p. 54.) supposes we are to understand this expression as referring to the practice of *kissing the beard itself*, which was a customary thing. D'ARVIEUX (*Voy. dans la Pal.*, p. 71.), describing the assembling together of several petty Arab princes at an entertainment, says, that "all the emirs came just

together a little time after, accompanied by their friends and attendants ; and after the usual civilities, caresses, *kissings of the beard* and of the hand, which every one gave and received according to his rank and dignity, they sat down upon mats."

This is the custom still among the Eastern people. The Indians take one another by the chin, that is, the beard, when they would give a hearty salute to a person ; at the same time, saying, *Bobba, i. e.* father, or *Bii*, brother. See PETER DELLA VALLE, *Travels*, p. 410.

"The offenders were immediately given up at the demand of the ambassador, and one of them was dragged in by his heard." MORIER'S *Second Journey through Persia*, p. 127.

It was an ancient custom among the Grecians, to take the person, to whom they had any address to make, by the chin or beard. *Antiquis Græciæ in supplicando mentum attingere mos erat.* PLINY, lib. 11. c. 45. THEVENOT'S *Travels*, c. 22.

The Arabians have a great regard for the beard, the wives kiss the husband's, and the children their father's beards, when they salute them. And when two friends meet, they thus salute each other. D'ARVIEUX, *Coutumes des Arabes*, c. 7. ALI BEY'S *Travels*, vol. i. p. 113.

"Such is the veracity of the Vizerees, a remote people living in the range of the Hindoo coast, or Indian Caucasus, that if there is a dispute about a stray goat, and one party will say it is his, and confirm his assertion by stroking his beard, the other instantly gives it up without suspicion of fraud." ELPHINSTONE'S *Caubul*, p. 386.

"The greater part of those real Arabs, who are fixed in cities, do not suffer their beards to grow till they are advanced in years, but the other inhabitants of the deserts never cut theirs at all. They carry their respect for the beard so far, that to touch it when they swear, is as solemn an oath as that of the ancient gods, when they swore by the river Styx. They take great care to keep it clean, and it may be easily guessed that they con-

sider it as a great affront when any one pulls them by this venerable ornament." *MARITIS' Trav.* vol. ii. p. 18.

1 KINGS, ii. 19. *Bathsheba therefore went unto king Solomon to speak unto him for Adonijah ; and the king rose up to meet her, and bowed himself unto her.*] "When visited by a superior, the Persian rises hastily, and meets his guest nearly at the door of the apartment. On the entrance of an equal, he just raises himself from his seat, and stands nearly erect ; but to an inferior he makes the motion only of rising." *MORIER'S Journey through Persia*, p. 39.

1 KINGS, xiv. 3. *Take with thee ten loaves, and crack-nels, and a cruse of honey, and go to him.*] When they consulted a prophet, the Eastern modes required a present ; and they might think it was right rather to present him with eatables than other things, because it frequently happened that they were detained some time, waiting the answer of God, during which hospitality would require the prophet to ask them to take some repast with him. And as the prophet would naturally treat them with some regard to their quality, they doubtless did then, as the Egyptians do now, proportion their presents to their avowed rank and number of attendants.

"This custom" (of making presents), says MAILLET (*Lett.* xi. p. 137.), "is principally observed in the frequent visits which they make one another through the course of the year, which are always preceded by presents of fowls, sheep, rice, coffee, and other provisions of different kinds. These visits, which relations and friends make regularly to each other, were in use among the ancient Egyptians ; and though they are often made without going out of the same city, yet they never fail of lasting three or four days, and sometimes eight. They carry all their family with them, if they have any ; and the custom is, as I have just observed, to send presents before-hand, proportionate to their rank, and the number of their attendants."

In other cases, the presents that anciently were, and of late have been made to personages eminent for study

and piety, were large sums of money or vestments. Sums of money are presented also to others, by princes and great personages. Sir JOHN CHARDIN observes, in his MS. on occasion of Joseph's being said to have given Benjamin three hundred pieces of silver, *Gen.* xlv. 22., that the kings of Asia almost always make presents of this kind to ambassadors, and to other strangers of consideration who have brought them presents. So the khalif Mahadi, according to D'HERBELOT, gave an Arab that had entertained him in the desert, a vest, and a purse of silver: as to vestments, D'HERBELOT tells us, that Bokhteri, an illustrious poet of Cufah in the ninth century, had so many presents made him in the course of his life, that at his death he was found possessed of a hundred complete suits of clothes, two hundred shirts, and five hundred turbans. (Pp. 208, 209.)

D'ARVIEUX says, that when he waited on an Arab emir, his mother and sister, to gratify whose curiosity that visit was made, sent him, early in the morning after his arrival in their camp, a present of pastry, honey, fresh butter, with a basin of sweetmeats of Damascus. *Voy. dans la Pal. par la Roque*, p. 50.

CHARDIN tells us, in his *Travels*, of an officer whose business it was to register the presents that were made to his master or mistress; and I have since found the same practice obtains at the Ottoman court: for EGMONT and HEYMAN, speaking (i. 214.) of the presents made there on the account of the circumcision of the grand signior's children, tells us that all these donations, with the time when, and on what occasion given, were carefully registered in a book for that purpose.

When Dr. PERRY travelled in Egypt, and visited the temple at Luxor, he says, "We were entertained by the cashif here with great marks of civility and favour; he sent us, in return of our presents, several sheep, a good quantity of eggs, bardacks," &c. (p. 347.) These bardacks he had described a little before (p. 339.) in speaking of a town called Keene: "Its chief manufactory," he there tells us, "is in bardacks, to cool and refresh

their water in, by means of which it drinks very cool and pleasant in the hottest seasons of the year. They make an inconceivable quantity of these, which they distribute to Cairo, and all other parts of Egypt. They send them down in great floats, consisting of many thousands, lashed together in such a manner as to bear the weight of several people upon them. We purchased a good many of them for the fancy, at so inconsiderable a price as twenty-pence an hundred; and are really surprised how they could make them for it." See Sir R. K. PORTER's *Travels in Persia*, vol. ii. p. 249.

1 KINGS, xix. 19. *Elijah passed by him, and cast his mantle upon him.*] Among the Persians the principal khalifas or teachers consider the sacred mantle as the symbol of their spiritual power. Though the khirka or mantle was in general only transferred to a beloved pupil, at the death of his master, some superior saints were deemed possessed of a power, even while living, to invest others with this sacred and mysterious garment. MALCOLM's *History of Persia*, vol. ii. p. 394.

"When the khalifa or teacher of the sooffees dies, he bequeaths his patched garment, which is all his worldly wealth, to the disciple whom he esteems the most worthy to become his successor; and the moment the latter puts on the holy mantle, he is vested with the power of his predecessor." *Ibid.* vol. ii. ch. 22. p. 397.

2 KINGS, iii. 11. *Who poured water on the hands of Elijah.*] This was a part of the service which Elisha performed to his master. We read of it in other instances. PITTS tells us (p. 24.), "the table being removed, before they rise (from the ground whereon they sit), a servant, who stands attending on them with a cup of water to give them drink, steps into the middle, with a basin, or copper pot of water, somewhat like a coffee-pot, and a little soap, and lets the water run upon their hands one after another, in order as they sit." Mr. HANWAY, speaking of a Persian supper, says (*Trav.* vol. i. p. 223.), "Supper being now brought in, a servant presented a basin of water and a napkin hung over his



shoulders; he went to every one in the company, and poured water on their hands to wash."

The same office is performed by the servants, both male and female, in HOMER; thus, *Odys.* iv. lin. 216., Asphaleon, the servant of Menelaus, *pours water on the hands* of him and his guests. And at lin. 52. and *Odys.* i. lin. 136., xv. lin. 135., and xvii. lin. 91., female servants are employed in like manner. So when the *Tyrian* or *Phœnician* Dido entertains Æneas in VIRGIL, *Æn.* i. lin. 705. "Between each dish, a slave poured water over my hands, and another gave me a towel of coarse, but very white cloth." CHATEAUBRIAND'S *Travels in Greece, Palestine, &c.* vol. i. p. 132. In some places rose-water is poured on the hands. FORBES'S *Oriental Memoirs*, vol. iii. p. 181. TURNER'S *Tour in the Levant*, vol. i. p. 134. Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 247.

"The dinner hour of the family was usually between twelve and one, but from complaisance to us they delayed it till two o'clock. Summoned to the dining-room, a female domestic, in the usage of the East, presented to each person, in succession, a large basin with soap, and poured tepid water upon the hands from a brazen ewer." HOLLAND'S *Travels*, vol. i. p. 227.

"When they rise from table, they not only wash their hands, but also the inside of their mouths, and their beards. For these ablutions a servant or slave brings in a basin of copper or earthenware in his left hand, and in his right hand an urn or jar, with ■ napkin upon his left shoulder: he presents these successively to each guest, who holds his hands out over the basin, without touching it: the servant then pours water upon them." *Travels* of ALI BEY, vol. i. p. 21.

2 KINGS, iv. 29. *If thou meet any man, salute him not; and if any salute thee, answer him not again.*] This command to salute no one, naturally calls to mind that which Jesus gave to the seventy disciples. *Luke*, x. 4. *Salute no one by the way.* It is explained by the custom of the East. Serious and taciturn as the natives of the



East usually are, they grow talkative when they meet an acquaintance, and salute him. This custom has come from Asia with the Arabs, and spread over the north coast of Africa. A modern traveller relates the reciprocal salutations with which those are received who return with the caravans. "People go a great way to meet them; as soon as they are perceived, the questioning and salutation begins, and continues with the repetition of the same phrases: 'How do you do? God be praised that you are come in peace! God give you peace! How fares it with you?' The higher the rank of the person returning home, the longer does the salutation last." STOLLBERG's *History of Religion*, vol. iii. p. 183.

ESTHER, iii. 10. *And the king took his ring from his hand, and gave it unto Haman.*] This he did both as a token of affection and honour. With the Persians, for a king to give a ring to any one was a token and bond of the greatest love and friendship imaginable. ALEX. AB ALEX., *Genial. Dier.* l. i. c. 26. "Mirza Sheffeea entertained us with a breakfast more elegant than any of the similar meals to which we had been invited. Just before we were rising to depart, the minister, after having talked much on the hopes which he cherished, that the friendship of the two nations would long subsist, pulled a diamond ring from off his own finger, and placed it on the envoy's, saying, 'And, that I may not be thought to be insincere in my professions, let me beg of you to accept this as a pledge of my friendship for you; and I entreat you to wear it for my sake.' This gift, unlike the generality of Persian presents, was really handsome; it was a beautiful stone, perfect in all its parts." MORIER'S *Journey through Persia*, p. 194.

Among the Romans in aftertimes, when any one was put into the equestrian order, a ring was given to him, for originally none but knights were allowed to wear them. It was sometimes used in appointing a successor in the kingdom: as when Alexander was dying, he took his ring from off his finger, and gave it to Perdicas, by which it was understood that he was to succeed him.

ESTHER, vi. 8. *Let the royal apparel be brought, which the king useth to wear.*] “The Persian plenipotentiary having no orders of knighthood, his titles appeared less than those of the Russian; and he at first was at a loss how to make himself equal in personal distinctions to the other negotiator; but recollecting that previous to his departure his sovereign had honoured him by a present of one of his own swords, and of a dagger, set with precious stones, to wear which is a peculiar distinction in Persia; and besides, had clothed him with one of his own shawl robes, a distinction of still greater value; he therefore designated himself in the preamble of the treaty, as endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with gems, and of the shawl coat already worn. We may learn how great was the distinction of giving a coat already worn by what is recorded of Jonathan’s love for David. 1 Sam. xviii. 4.” MORIER’S *Second Journey through Persia*, p. 299.

JOB, xxix. 7. *I prepared my seat in the street.*] Sitting upon a cushion is an expression of honour; and preparing a seat for a person of distinction seems to mean, laying things of this kind on a place where such a one is to sit. CHARDIN says, “It is the custom of Asia for persons in common not to go into the shops of that country, which are mostly small, but there are wooden seats on the outside, where people sit down; and if it happens to be a man of quality, they lay a cushion there. The people of quality cause carpets and cushions to be carried every where that they like, in order to repose themselves upon them more agreeably.” It is then extremely natural to suppose that Job sent his servants to lay a cushion or a carpet upon one of the public seats, or some such place. Eli’s seat by the way-side, 1 Sam. iv. 13., was a seat adorned, we may believe, after the same manner.

Job here speaks of himself as a civil magistrate, as a judge upon the bench, who had a seat erected for him to sit upon whilst he was hearing and trying causes: and

this was set up in the street, in the open air, before the gate of the city, where great numbers might be convened and hear and see justice done. The Arabs to this day hold their courts of justice in an open place, under the heavens, as in a field, or a market-place. See NORDEN'S *Travels in Egypt*, vol. ii. p. 140.

“When we had reached Zengan, the ambassador paid a visit to the Prince Governor, a youth of very amiable manners. On approaching his habitation, we found carpets spread under a wall in the street, where his vizier was seated transacting business.” MORIER'S *Second Journey through Persia*, p. 208.

JOB, xxxii. 22. *Flattering titles.*] Vain titles of ceremony, expressive of the most eminent qualities, were given to worthless men from time immemorial. Of the flattering titles used in the East, the following specimen is taken from the *Kooayid us Sultamet Shah Jehan*, or the rules observed during the reign of the Mogul Emperor, Shah Jehan. The emperor is entitled, “The sun which illuminates the firmament in the universe of royalty and dominion; the moon which irradiates the sky of monarchy and felicity; the king, who in pomp resembles Gem-sheed, his hand is boundless as the ocean in bestowing bounties, being the key of the gates of kindness and liberality.”

Again, “The sun of the heaven of prosperity and empire; the shadow of God; the asylum of the universe, the splendour of whose instructive front causes light and gladness to the world and to mankind; the just and vigilant monarch; the asylum of truth; the refuge of the world; the diffuser of light; the solver of all human difficulties; the lord of the age, who is endowed with such perfect excellence, both in internal and external qualifications, that on all occasions he holds fast the thread of good counsel, prudence, and purity of morals: the faculty of apprehension is possessed by him in such a degree, that before the matter has scarce obtained utterance, he comprehends the purport, and gives answers with the tongue of inspiration.”

Addresses to persons of distinction : — “ Let them convey to the presence of glorious empire the sultan, in pomp like Solomon, the centre of the universe, powerful as heaven.”

“ Let them who kiss the carpet of the palace, in pomp like heaven, convey this letter to his majesty, whose sight is as creative as almighty king of kings, the asylum of the world.”

“ To the exalted presence, which gratifies the desires of all people ; the most beneficent of the age ; the vizier, protector of the universe ; may the Almighty perpetuate his good fortune.”

“ May this letter be dignified in the presence of Na-weeb Saheb, diffuser of benefits ; of exalted pomp ; the respectable ; the discriminator of ranks : may his power increase.”

PSALM ii. 12. *Kiss the son, lest he be angry.*] This may be designed either as an act of homage, or a token of reconciliation. “ While we were deliberating on this subject, we saw a great cavalcade entering our camp from the southward. There were many lances and mounted Arabs, and we observed that there were some amongst the horsemen who wore richer turbans, more gaudy colours than is usual among Bedouins or peasants. As the procession advanced, several of the Abou Raschid’s Arabs went out, and led the horses of the chiefs by the bridles into the camp. The whole procession alighted at the tent of our chief, and kissed his turban. This was the signal of pacification. Peace was immediately proclaimed throughout the camp, and notice was given that the men bearing arms, who had come from a distance, many of whom had dropped in that very morning, were to return to their respective homes.” IRBY and MANGLES’ *Travels in Egypt*, &c. p. 400.

PSALM xxiii. 5. *Thou anointest my head with oil : my cup runneth over.*] In the east the people frequently anoint their visitors with some very fragrant perfume ; and give them a cup or a glass of some choice wine, which they are careful to fill till it runs over. The first

was designed to show their love and respect : the latter to imply that while they remained there, they should have an abundance of every thing. To something of this kind the Psalmist probably alludes in this passage. HOMER, *Odyss.* K. 364. T. 505. Ψ. 154. Ω. 365.

The custom here alluded to continues in the present day. Captain JAMES WILSON says, " I once had this ceremony performed on myself in the house of a great and rich Indian, in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightful odoriferous perfume, put a golden cup into my hands, and poured wine into it till it ran over ; assuring me, at the same time, that it was a great pleasure to him to receive me, and that I should find a rich supply in his house." GRIFFIN'S *Memoirs of Captain James Wilson*, 3d edit. 12mo. p. 99.

PSALM cxviii. 26. *We have blessed you out of the house of the Lord. We have wished you good luck, ye that are of the house of the Lord.* Prayer-Book version.] " This is indeed the land of good wishes, and overflowing compliments. Every passer by has his Allah ybaràkèk, God bless you. Conversation is sometimes, among strangers, made up of a very large proportion of these phrases. For example, Good morning : answer, May your day be enriched. By seeing you, you have enlightened the house by your presence. Are you happy ? Happy ; and you also ? Happy ? You are comfortable, I am comfortable : meaning, I am comfortable if you are. These sentences are often repeated : and, after any pause, it is usual to turn to your neighbour, and resume these courtesies many times. In the southern half of Palestine, I subsequently found the ordinary salutation between persons on the road to be, Owàfy, literally good luck ; to which the person saluted replies, Alla Yâfek, May God give you good luck." JOWETT'S *Christian Researches in Syria*, p. 90.

PROV. xxvii. 9. *Ointment and Perfume.*] At the close of a visit in the east, it is common to sprinkle rose or some other sweet-scented water on the guests, and to

perfume them with aloes wood, which is brought last, and serves for a sign that it is time for a stranger to take leave. It is thus described by M. SAVARY:—"Towards the conclusion of a visit amongst persons of distinction in Egypt, a slave, holding in his hand a silver plate, on which are burning precious essences, approaches the faces of the visitors, each of whom in his turn perfumes his beard. They then pour rose-water on the head and hands. This is the last ceremony, after which it is usual to withdraw." Lord VALENTIA (*Voyages and Travels*, vol. ii. p. 85. 8vo.) mentions the same practice as existing in India. At the conclusion of a visit which he paid, he says, "On my taking leave, we had rose-water thrown on our handkerchiefs." "The Dola was not awake, so that he could not receive me, and I was kept waiting a few minutes: however, to compensate this neglect, he rose up to pay his compliments to each of the gentlemen of my party, who were successively presented to him. The usual compliments passed, rose-water was presented, and our chins perfumed with frankincense." *Ibid.* p. 195.

As to the method of using the aloes wood, MAUNDRELL says (p. 30.), "They have for this purpose a small silver chafing-dish, covered with a lid full of holes, and fixed upon a handsome plate. In this they put some fresh coals, and upon them a piece of lignum aloes; and then shutting it up, the smoke immediately ascends with a grateful odour through the cover." Probably to such a custom, so calculated to refresh and exhilarate, the words of Solomon have an allusion.

"We were received by the lady of the house, on entering, with great civility: she poured a little perfumed rose-water into our hands, from a bottle covered with silver filigree of very fine work; and as we passed into the room, she sprinkled us all over with rose-water. This I afterwards found to be a common custom in all Coptic and Levantine houses, when a person makes a visit of ceremony." WALPOLE's *Mem. of Turkey*, vol. i. p. 400.

Dr. CLARKE (*Travels*, vol. ii. p. 352.), describing an

entertainment at which he was present, says, "They covered us with magnificent cloths of sky-blue silk, bespangled and embroidered with gold. They also presented to us preserved fruits and other sweetmeats; snatching away the embroidered cloths to cover us again with others of white satin, still more sumptuous than before. Then they brought coffee, in golden cups studded with diamonds; and the cloths were once more taken away. After this there came slaves kneeling before us with burning odours in silver censers, which they held beneath our noses; and, finally, a man passing rapidly round, bespattered our faces, hands, and clothes with rose-water: a compliment so little expected at the time, and so zealously administered, that we began to wipe from our eyes the honours which had almost blinded us."

"In consideration of our European customs, some chairs had been provided; and caleans, or pipes, with coffee, tea, and rose-water, were presented to the guests, besides fruit, cakes, and sweetmeats." Sir W. OUSELEY's *Travels in the East*, vol. i. p. 189.

"In all the great houses of Cairo, the earthen vessels for containing water are perfumed. This becomes quite a ceremony. They first put into the vase some mastic, and a substance called Makourgourivic, which is brought from Upper Egypt. They then clarify the water with almond paste, cool it by the evaporating jars, and thus it is made fit for drinking." CLARKE's *Tr.* vol. iii. p. 154.

"During our conversation, some slaves brought a very richly ornamented silver tripod, filled with burning coals, upon which some incense was thrown, and it was presented to us to inhale the fragrant smoke; and at the moment we inclined our head, a slave sprinkled some rose water over us from a bottle he held in his left hand." BRAMSEN's *Tour*, vol. i. p. 196. See also FORBES's *Oriental Memoirs*, vol. i. p. 224.; and WITTMAN's *Travels*, p. 47. HOBHOUSE's *Travels in Albania*, p. 450. DODWELL's *Tour through Greece*, vol. i. p. 152. BUCKINGHAM's *Travels in Palestine*, p. 256.

ISAIAH, ix. 6. *The everlasting Father.*] It is com-



mon in the East to describe any quality of a person by calling him the *father of the quality*. SHAW (*Travels*, p. 244.), speaking of an African Marabot or Saint, tells us, that it was affirmed, that "he had a solid iron bar, which, upon command, would give the same noise with a cannon, and do the like execution." He then adds in a note, "This name, by interpretation, is the *son of a cannon*: several persons in that country having their cognomina from some quality or other for which they are remarkable. Of this quality they are either called *Abbon*, i. e. *Father*, or *Ibn, Ben*, i. e. *Son of it*. Thus a fat man is called *Abbon Kersh*, i. e. the *father of a belly*."

Maillet tells us that Egypt is filled with kites, and that the Arabs call this bird the *father of the air*, to express the excellency of his flying. D'HERBELOT informs us, that the Khalif Moavia II., being of a very weak and infirm constitution, and unable often to appear in the day-time, was called *Abou Leilah*, that is, *father of the night*; and another mentioned by the same writer, who, speaking of a very eminent physician, says he did such admirable cures that he was surnamed *Abou Berekiat*, the *father of benedictions*. Lett. ix. p. 22.

Not very far remote from these instances is the Arab name of an African city, mentioned by Dr. SHAW, p. 109.; called, it seems, *Boo Hadgar*, or, the *father of a stone*, that is, the *stony city*. He also tells us of an Arabian bird, which is called *Ach Bobba*, which words, in the Turkish language, he observes, signify *white father*: a name given it partly out of the reverence they have for it, partly from the colour of its plumage.

ISAIAH, xiv. 4. *The golden city*.] To represent objects of superior excellence and importance, comparisons of the highest order are very properly selected. These are sometimes merely simple, and are designed to convey to the mind some predominant quality; but in other cases they are complex, and the metaphor includes that variety of properties which peculiarly belong to its subject. Many figures are taken from gold, both as to its



individual and collective attributes. It is made the emblem of value, purity, and splendour. Thus God is likened to gold. *The Almighty shall be thy defence.* (Marg. gold.) *Job*, xxii. 25. So is the word of God. *Psalms* xix. 10. The saints and their graces are thus represented. *Job*, xxiii. 10. 1 *Pet.* i. 7. The vials of God's wrath are *golden*, because they are pure, and unmixed with partiality and passion. *Rev.* xv. 7. Whatever is rich, pompous, and alluring, is called golden. So Babylon is called a *golden city*. This cannot undoubtedly be understood in a literal, but figurative sense: for however great might be the profusion of that metal in the city of Babylon, it could not be sufficient to give rise to such a description of its magnificence, but by an allowed and perhaps common allusion. From the frequent recurrence of this figure, it must have been in very general use amongst the Eastern people; and since its properties are probably better known than those of most other metals, would readily express the meaning of a writer, and be perfectly intelligible to the understanding of his readers. PINDAR styles gold the

*Richest offspring of the mine;  
Gold, like fire, whose flashing rays  
From afar conspicuous gleam  
Through the night's involving cloud,  
First in lustre and esteem,  
Decks the treasures of the proud.*

WEST, Ode 1.

But, in modern times, no instance perhaps occurs wherein this comparison is so universally made as by the *Birmans*. Whoever has read the travels of Captain SYMES, in the kingdom of *Ava*, must have had his attention forcibly arrested by this circumstance; for there almost every thing peculiarly great is styled golden, and without exception every thing belonging to the king is so denominated. The city where he resides, the barge which he uses, are styled golden. The following extract will completely explain this circumstance, and form a pleasing addition to the foregoing observations. "We passed a village," says Captain SYMES, "named *Shoe-Lee-Rua*, or Golden-boat-village, from its being inha-

bited by watermen in the service of the king, whose boats, as well as every thing else belonging to the sovereign, have always the addition of *shoe*, or *golden*, annexed to them. Even his majesty's person is never mentioned but in conjunction with this precious metal. When a subject means to affirm that the king has heard any thing, he says it has reached the *golden ears*. He who has obtained admission to the royal presence has been at the *golden feet*. The perfume of otto of roses, a nobleman observed one day, was an odour grateful to the *golden nose*. Gold, among the Birmans, is the type of excellence. Although highly valued, however, it is not used for coin in the country. It is employed sometimes in ornaments for the women, and in utensils and ear-rings for the men; but the greatest quantity is expended in gilding their temples, on which vast sums are continually lavished. The Birmans present the substance to their gods, and ascribe its qualities to their king." *Embassy to Ava*, vol. ii. p. 226. And *Cox's Journal of a Residence in the Burman Empire*, p. 49. In Ceylon, part of the dress worn by the king is golden shoes, or slippers. *DAVY's Ceylon*, p. 164.

ISAIAH, xl. 3. *Prepare ye the way of the Lord.*] This passage is an allusion to the custom of sending persons before a great prince, to clear the way for his passage. Sir T. ROE's chaplain (p. 468.) says, "I, waiting upon my lord-ambassador two years and part of a third, and travelling with him in progress with that king (the Mogul) in the most temperate months there, betwixt September and April, was in one of our progresses betwixt Mandoa and Amadavar nineteen days, making but short journeys in a wilderness, where, by a very great company sent before us to make those passages and places fit to receive us, a way was cut out and made even, broad enough for our convenient passage. And in the place where we pitched our tents, a great compass of ground was rid and made plain for them, by grubbing a number of trees and bushes: yet there we

went as readily to our tents as we did when they were set up in the plains."

ISAIAH, xlix. 16. *I have graven thee upon the palms of my hands.*] This is an allusion to the Eastern custom of tracing out on their hands, not the names, but the sketches of certain eminent cities or places, and then rubbing them with the powder of the hennah or cypress, and thereby making the marks perpetual. This custom MAUNDRELL thus describes: "The next morning nothing extraordinary passed, which gave many of the pilgrims leisure to have their arms marked with the usual ensigns of Jerusalem. The artists, who undertake the operation, do it in this manner: they have stamps in wood of any figure that you desire, which they first print off upon your arm, with powder of charcoal; then taking two very fine needles tied close together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder and ox gall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw blood." *Journey, at March 27.* RUSSELL'S *Nat. Hist. of Aleppo*, p. 103. NIEBUHR'S *Voyage*, tom. i. p. 134.; and VOLNEY'S *Voyage*, tom. ii. p. 287.

EZEKIEL, xliv. 2. *This gate shall be shut.*] Amongst other instances of the extreme distance and profound awe with which Eastern majesty is treated, CHARDIN says (tom. iii. p. 69.), "It is a common custom in Persia, that when a great man has built a palace, he treats the king and his grandees in it for several days; then the great gate of it is open: but when these festivities are over, they shut it up never more to be opened. This account may serve as a comment on the words of Ezekiel: *Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord God of Israel hath entered in by it, therefore it shall be shut. It is for the prince.*"

The emperor's tent was of white cloth, enclosed with painted wood, and of such vast dimensions that it was supposed 2000 men might stand within it. There was one gate appropriated to the monarch himself, by which, though it stood continually open and unguarded, no one dared to enter ; the other was the gate of audience, and strictly guarded. MURRAY'S *Historical Account of Travels in Asia*, vol. i. p. 90.

AMOS, iii. 12. *The corner.*] Sitting in the corner is a stately attitude, and is expressive of superiority. RUSSELL says, "The divans at Aleppo are formed in the following manner: Across the upper end, and along the sides of the room, is fixed a wooden platform, four feet broad and six inches high ; upon this are laid cotton mattresses exactly of the same breadth, and over these a cover of broad-cloth, trimmed with gold lace, and fringes hanging over to the ground. A number of large oblong cushions stuffed hard with cotton, and faced with flowered velvet, are then ranged in the platform close to the wall. The two upper *corners* of the divan are furnished also with softer cushions, half the size of the others, which are laid upon a square fine mattress spread over these of cloth, both being faced with brocade. The corners, in this manner distinguished, are held to be the places of honour, and a great man never offers to resign them to persons of inferior rank." Mr. *Antes*, among other observations made on the manners and customs of the Egyptians, from 1770 to 1782, says, on his being carried before one of the beys of Egypt, in about half an hour the bey arrived, with all his men, and lighted flambeaux before him ; he alighted, and went up stairs into a room, *sat down in a corner*, and all his people placed themselves in a circle round him.

" I immediately arose and followed him into a very neat small room, attended by Colonel Close, the dewan of the state, the sub-dewan, and the minister for British affairs. His highness seated himself on a small Turkey carpet in the corner of the room. He placed me next him on his left, and the rest formed a part of a circle

in face of him." Lord VALENTIA'S *Travels*, vol. ii. p. 110.

"The place of honour is in the corner of the room, at the end opposite the entrance; the master sits there, facing the entrance, and with his side to the garden or court-yard. A row of servants is drawn up immediately below him in the court; and from the usual height of the hall above the ground, their heads are not high enough to admit of their seeing the company inside. If the owner of the house is visited by a superior, he advances to meet him; but only rises in his place to meet an equal: to an inferior, he merely rises on his knees. It is a mark of great attention in the master to place a guest in his own seat, and the nearer to him the more honourable the post." ELPHINSTONE'S *Caubul*, p. 272. LIGHT'S *Travels in Egypt*, p. 131. BROUQUÈRE'S *Travels in Palestine*, in 1432, p. 186. MORIER'S *Journey through Persia*, p. 39. TURNER'S *Tour in the Levant*, vol. i. p. 223. HOBHOUSE'S *Journey through Albania*, p. 450. WITTMAN'S *Travels in Turkey*, p. 7.

MATT. ix. 20. *And touched the hem of his garment.*] This woman having probably been a constant witness of the many wonderful miracles wrought by Christ, was convinced that he was a divine person, and that every thing belonging to him was sacred; and therefore, as, according to the custom of the Eastern nations, *to kiss the fringe of any consecrated robe* (*Arabian Nights*, vol. iv. p. 236.) was an act of the most profound reverence, so, by touching the *hem* of our Saviour's garment, she was persuaded that she should not only pay him the greatest respect, but dispose him to pity her, and heal her disease; which was instantly done.

The garment of Christ, in consequence of the humble appearance which he made upon earth, was not ornamented with that striking appendage which usually adorned the borders of the Eastern garments, a beautiful fringe. Had his garment been in the prevailing fashion of the East, the woman, probably, would have been re

presented as touching the *fringe* of his garment, instead of its *hem*.

“The guide, the drogman, and the janissary pulled off their sandals at the door, according to custom ; they advanced, and kissed the skirt of the aga’s robe, and then went back and seated themselves at the door.” CHATEAUBRIAND’S *Travels in Greece*, &c. vol. i. p. 312.

“Once or twice I happened to be present when Ali Pasha was listening to different petitioners, who successively came before him. This was an interesting spectacle ; each petitioner, as he approached, knelt, kissed his garment, and then proffered the matter of his request or complaint.” HOLLAND’S *Travels in Albania*, p. 186.

MATT. xiv. 6. *When Herod’s birth-day was kept.*] The birth-day of a prince, and the day of his accession to the throne, were kept with great pomp amongst the Gentiles. It was usual with the Egyptians (*Gen.* xl. 20.) and the Romans (*PLIN. Ep.* l. x. ep. 61.), but not with the Jews, who reckoned these among the feasts of idolaters.

From HERODOTUS, lib. ix. cap. 109., we learn that the Persian kings observed the same custom. This supper is prepared once a-year *on the day in which the king was born*.

JOSEPHUS (*Antiq.* xv. 11—6.) says that the first Herod, the father of this Herod Antipas, was used to keep as a festival the day of his accession to the throne. HERODOTUS, ix. 109., reports the same of Xerxes, the Persian king. WETSTEIN has quoted several passages to this purpose, *Gemera*, x. 1. *Quid sunt γενεσια ? Respondit R. Judas, per hunc intelligi diem, quo constituunt aut creant regem. In actis Perpetuæ martyris, natale Getæ Cæsaris in notis explicatur de natali imperii.*

“There is not a Chinese, though ever so poor, but keeps his birth-day, with all the greatness he is able. All his children, kindred, neighbours, and friends, know every man’s birth-day. A mandarine’s is known by all under his jurisdiction : that of a viceroy or supreme governor by all the province. It is an ancient custom to

celebrate birth-days, but not for private persons: nor is it so universal as it is in China. The women keep their birth-days, but the men are never with the women in any rejoicing whatever." FERNANDEZ NAVARETTE'S *Account of Spain*. CHURCHILL'S *Collect*. vol. i. p. 71.

The celebration of the birth-day of the Great Mogul is thus described by Sir T. Roe: — "He and all his nobles made merry. I was invited to the ceremony too; and as I drank his health in a noble cup of gold set with emeralds, torquoises, and rubies, he entreated me when I drank the wine to accept of the cup as his present. There were several chargers of rubies and almonds made in gold and silver, which were brought in and thrown amongst the nobles and them that stood about him. His majesty appeared in all the height of pomp and richness of dress that day, and his elephants were set out in all their most glorious furniture too; they all passed before him in great order, and bowed very handsomely to him as they marched along, which, all things considered, I thought one of the finest and most agreeable sights that day afforded." HARRIS'S *Collect*. vol. i. p. 166.

"All the Tartars observe this custom to celebrate the birth-day of their lord most honourably. The birth-day of Kublai is kept the 28th of September, and this day he accounteth more solemn than any in the whole year, except the 1st of February, on which they begin the year. The king, therefore, on his birth-day, is clothed in a most precious garment of gold, and about two thousand barons and soldiers are clothed in the same colour of gold, though of silk stuff, and a girdle wrought of gold and silver, which is given them, with a pair of shoes. Some wear pearls and garments of great price, who are next to the khan; and these garments are not worn but on thirteen solemn feasts, according to the thirteen moons of the year. All are then clothed like kings. This custom is also observed by the Tartars, that on the birth-day of the Great Khan all the kings, princes, and nobles, who are subject to his dominion, should send presents to him, as to their emperor: and

they who desire to obtain any place of dignity or office of him, offer their petitions to twelve barons appointed for that purpose, and what they decree is all one as if the emperor himself had answered them. All people also, of what faith or sect soever, whether Christians or Jews, Saracens or Tartars, and Pagans, are bound solemnly to call upon their gods, for the life, safety, and prosperity of the Great Khan." *Voyages and Travels of MARCO POLO*, in PINKERTON'S *Collect.* vol. vii. p. 132. Vid. also ALBERTI, *Obs. in loc.*

MARK, vii. 3. *Except they wash their hands oft.*] *Theophylact* translates it *unless they washed up to their elbow*, affirming that *πυγμη* denotes the whole of the arm from the bending to the ends of the fingers. But this sense of the word is altogether unusual; for *πυγμη* properly is the hand, with the fingers contracted into the palm and made round. *Theophylact's* translation, however, exhibits the Evangelist's meaning. For the Jews when they washed held up their hands, and, contracting their fingers, received the water that was poured on them by their servants (who had it for a part of their office, *2 Kings*, iii. 11.), till it ran down their arms, which they washed up to their elbows. MACKNIGHT'S *Harmony*, vol. ii. p. 352.

"After the lapse of about an hour, the lady of the house came forward with a silver pitcher and ewer, and a finely embroidered napkin thrown over her arm: having advanced to the vizir, and made her obeisance, she poured out warm water into the basin, with which he washed his hands, turning up his loose sleeves for this purpose, and washing half way up to the elbow." — HUGHES'S *Travels in Sicily, Greece, &c.* vol. ii. p. 50.

"Every person, before he sits down to the table, or rather to the tray, washes his hands, and sometimes his mouth also, with soap and water; or at least has some poured upon his right hand. A servant brings to him a basin and ewer (called *tisht* and *ibreéck*) of tinned copper or of brass. The former of these has a cover pierced with holes, with a raised receptacle for the soap in the middle;



and the water being poured upon the hands, passes through this cover into the space below ; so that when the basin is brought to a second person, the water with which the former has washed is not seen. A napkin (foótah) is given to each person." LANE's *Modern Egyptians*, vol. i. p. 175.

MARK, xi. 8. *Others cut down branches of the trees, and strewed them in the way.*] "We heard that the whole of his road to Kalaat Poushan, about three miles, was strewn with roses and watered, both of which are modes of doing honour to persons of distinction ; and at very frequent intervals glass vases, filled with sugar, were broken under his horse's feet. The treading upon sugar is symbolical, in their estimation, of prosperity. The scattering of flowers was a ceremony performed in honour of Alexander, on his entry into Babylon." QUINT. CURT. lib. v. MORIER's *Second Journey through Persia*, p. 94.

"On entering the caravanserai, Zal Khan caused three or four thin glass bottles, nearly full of sugarcandy, to be broken, and their contents scattered among the crowd : a manner of complimenting illustrious strangers practised in Persia during many centuries." Sir W. OUSELEY's *Travels in the East*, vol. i. p. 262.

"He seemed anxious to give us a public mark of his attention ; for as we rode along, at two different intervals, he was presented with bowls filled with sugarcandy, of which he first took a piece himself, and then ordered that it should be given to me, and to the gentlemen of the mission, and our attendants. This among the Persians is esteemed a very high mark of favour : and whilst we could not refrain from smiling at the strange custom that embarrassed our hand with large pieces of sugarcandy on horseback, there was scarcely a Persian around us that would not willingly have given his beard for a similar distinction." MORIER's *Second Jour. through Persia*, p. 387.

"Before our entrance into Bosmeech, I witnessed a very singular kind of ceremony, a custom of this country, performed in honour of the sovereign's approach to any town or considerable village in his dominions. A con-

course of people appeared, coming towards us, leading a cow, which they brought near to the prince, and instantly immolated at the foot of his horse. A signal from Abbas Mirza to prevent so disagreeable a compliment was not observed in the hurry of the scene, and the poor animal's blood flowed all over the path we must pass. Besides this, another act of respect is performed, by breaking a vessel, containing sugar or honey, in the way of the prince. After that the cavalcade moves on." Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 255.

"I was welcomed here by an isticbal of eighteen or twenty horsemen, attending Mirza Takki, the zabet or chief, who, with a crowd of persons on foot, came above a mile to meet me: from his extravagant speeches, I began to suspect that the messenger sent on by Shir Khan Beg the evening before, had given him reason to expect an ilchi, or ambassador, and that the honours conferred on me were intended for my brother: I therefore took an opportunity of correcting any mistake on that subject which might have existed; but the mirza persevered in his attentions, and entering the gate, he caused a glass bottle, containing sugarcandy, to be broken on the ground: and when he reached his own house, where a commodious room had been prepared for me, another bottle was broken on a tray. Such a ceremony is a compliment rarely paid but to visitors of the highest rank." OUSELEY's *Travels in the East*, vol. ii. p. 164.

"When the prince Chiragh Ulee Khan received the khilaut, or honorary dress, among other marks of honour attending the ceremony, all the handicraftsmen were in select bodies, carrying with them small glass tubes filled with sugar, which, as the prince approached, they broke, and scattered upon the ground." WARING's *Sheeraz*, p. 29.

LUKE, vii. 38. *And kissed his feet.*] This was often practised as a mark of affection and reverence. Thus Xenophon (*Cyropæd.* lib. vii.) mentions it as having been done to Cyrus. Επειτα δε Κυρου ΚΑΤΕΦΙΛΟΥΤΝ και χειρας και ΠΟΔΑΣ, πολλὰ δακρυοντες ἅμα χαρὰ και ευφραι-

νομεινολ. "Then they affectionately kissed Cyrus's hands and feet, shedding many tears, and at the same time showing signs of joy."

"During my travels, I was in the custom of having a lancet always about me, in case of accidents; and when I took this out of my pocket-book, put it into his hands, and told him it was for himself, he looked at me, and at it, with his mouth open, as if he hardly comprehended the possibility of my parting with such a jewel. But when I repeated the words, 'It is yours,' he threw himself on the ground, kissed my knees and my feet, and wept with a joy that stifled his expression of thanks." Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 464.

LUKE, x. 4. *Salute no man by the way.*] The mission upon which the disciples of Christ were sent was so important, that they were required to use the greatest despatch, and to avoid those things which might retard them, especially if they were merely of a ceremonious nature. The injunction contained in this passage is thus to be understood; for it is not to be supposed that Christ would command his disciples to neglect or violate any of those customs unnecessarily which were in general use, and which were innocent in themselves. In the present instance, had they been allowed to give and receive the common salutations, it is probable that their progress would have been inconsiderable for the time employed in it. Of the truth of this statement we may be satisfied from what NIEBUHR says (*Travels*, vol. i. p. 302.), "The Arabs of Yemen, and especially the highlanders, often stop strangers, to ask whence they came, and whither they are going. These questions are suggested merely by curiosity, and it would be indiscreet, therefore, to refuse an answer."

The object of this instruction was to prevent their being hindered by unnecessary delay in their journey. It was not designed to prevent the usual and proper civilities which were practised amongst the people, but to avoid the impediments occasioned by form and ceremony: and this was the more necessary, since it was a

maxim with the Jews, *Prevent every man with a salutation*. How persons might thus be prevented and hindered, will clearly appear in the following extract: — “The more noble and educated the man, the oftener did he repeat his questions. A well-dressed young man attracted my particular attention, as an adept in the perseverance and redundancy of salutation. Accosting an Arab of Augila, he gave him his hand, and detained him ■ considerable time with his civilities; when the Arab, being obliged to advance with greater speed to come up again with his companions, the youth of Fezzan thought he should appear deficient in good manners if he quitted him so soon. For near half a mile he kept running by his horse, whilst all his conversation was, *How dost thou fare? Well, how art thou thyself? Praised be God thou art arrived in peace! God grant thee peace! How dost thou do?*” &c. *HORNEMAN’S Travels in Africa*, p. 53.

“The men (Arabs) are extremely polite, and fond of shaking hands with travellers on the road, which proved no small annoyance to us, from the apprehension of taking the plague. They are also very ceremonious in putting a string of inquiries to those they meet: first asking about their own health, then as to that of their wives and families, and finally, whether their cattle and servants are safe and well.” *BRAMSEN’S Tour*, vol. i. p. 183.

*JOHN*, i. 15. 23. *He said, I am the voice of one crying in the wilderness, make straight the way of the Lord.*] “Before we reached Mayar, we were met by Mirza Abdul Cossim, a confidential officer of the governor of Ispahan, by a hakeem or doctor, one of the learned of the city, and by several other men of respectability. These deputations were called *Peeshwaz*, openers of the way, and are one of the principal modes among the Persians of doing honour to their guests. The more distinguished the persons sent, and the greater the distance to which they go, so much more considerable is the honour.” *MORIER’S Second Jour. through Persia*, p. 128.

*PHIL.* i. 7. *I have you in my heart.*] This peculiar expression intimates, not only that the apostle cherished

for the Philippians the most sincere and ardent affection, but that they were ever in his recollection, and that he was thus animated to promote in every possible way their spiritual benefit and prosperity. If not strictly similar, the following instance may be considered as nearly approaching to this phraseology.

“ The old man followed us, with his women, to a distance from the village, and, at parting, recommended me to his relations. ‘ He is your brother,’ he said to his son : ‘ and there,’ opening his son’s waistcoat, and putting his hand upon his bosom, ‘ there let him be placed.’ A way of recommendation much in use in the Arabian desert likewise.” BURCKHARDT’s *Nubia*, p. 170.

REV. i. 16. *His countenance was as the sun shineth in his strength.*] This expression is found in the titles of the king of Siam. It is said that he shines like the sun at noon-day : that he is like the moon at full : and that his eyes shine like the morning-star. J. STRUY’S *Voyage*, i. chap. 10.

REV. ii. 17. *A new name, written, which no man knoweth, saving he that receiveth it.*] DODDRIDGE on this passage says, “ I have sometimes thought *ὁ λαμβανων* may signify *one that hath received it*, as it seems a name given to any person must be known to others, or it would be given in vain ; and then it intimates that honour should be conferred upon such an one, which shall only be known to the inhabitants of that world to which he shall be admitted, and who have already received it ; otherwise it must refer to a custom which has sometimes prevailed among princes, of giving particular names, expressing familiarity and delight, to distinguished favourites, by which to call them in the greatest intimacy of converse, whether by discourse, or by letter, and which have not been communicated to others, or used by them at other times.”

When the Koosas, an African tribe, wish to do honour to any person, they give him a new name, the meaning of which nobody knows but the person who gives it. This mark of distinction is particularly be-

stowed upon any white people that come among them, and remain with them for any time. It is incomprehensible how soon a stranger is known throughout the country by his new appellation. LICHTENSTEIN'S *Travels in South Africa*.

The same custom is preserved by the Seneca Indians of North America. To give one a new name, and especially their own, they consider as the highest honour they can bestow, and reserve it for particular favourites. They begin with a speech, in which they explain the reason for naming the person: then they ask him if he accepts the name; and on being answered in the affirmative, chant, in a very curious manner, the song which they use at naming their children, and when that is finished, they shake hands with the person, and call him by his new name. SCALIGER, *De Emend. Temp.* lib. v. vi.

REV. iv. 10. *And cast their crowns before the throne.*] This circumstance may be illustrated by several cases which occur in history. JOSEPHUS (*Ant.* lib. xv. cap. 10.), relating how Herod the Great going to meet Augustus Cæsar, after his victory over Mark Antony, whose party Herod had embraced, says, that before he entered into the city, and came into the emperor's presence, he took off his diadem or crown, and having made his apology, Cæsar bid him put it on again. Tigranes, king of Armenia, did the same to Pompey. CICERO, *Orat. P. SEX-TIO*. PLUTARCH, *Vit. Pompey*, fol. 209. HORAT. lib. i. Ep. xii. Tiridates, in this manner, did homage to Nero, laying the ensigns of his royalty at the statue of Cæsar, to receive them again from his hand. TACITUS, *Ann.* lib. xv. p. 258. ed. Paris, 1608. PROCOPIUS, *De Bell. Parthico*, lib. ii. cap. 17. In the inauguration of the Bizantine Cæsars, when the emperor comes to receive the sacrament, he puts off his crown. CANTACUZENE, lib. i.

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*lowly reverent*  
Towards either throne they bow, and to the ground  
With solemn adoration down they cast  
Their crowns inwove with amarant and gold.

MILTON, *Par. Lost*, b. iii. 348.

“ This short expedition was brought to a close by the personal submission of Abool Fyze Khan, who, attended by all his court, proceeded to the tents of Nadir Shah, and laid his crown, and other ensigns of royalty, at the feet of the conqueror, who assigned him an honourable place in his assembly, and in a few days afterwards restored him to his throne.” MALCOLM’S *History of Persia*, vol. ii. p. 91.

REV. xix. 10. *I fell at his feet to worship him.*] This appears to have been the act of homage usually paid to great men in the East, and which was now performed under impressions more solemn than those which were made by the presence of princes and kings. MR. BRUCE thus describes the ceremony now alluded to. “ The next remarkable ceremony in which these two nations (of Persia and Abyssinia) agreed, is that of adoration, inviolably observed in Abyssinia to this day, as often as you enter the sovereign’s presence. This is not only kneeling, but absolute prostration ; you first fall upon your knees, then upon the palms of your hands, then incline your head and body till your forehead touches the ground ; and, in case you have an answer to expect, you lie in that posture till the king, or somebody from him, desires you to rise.” *Travels*, vol. iii. p. 270.

“ We marched towards the emperor with our music playing, till we came within about eighty yards of him, when the old monarch, alighting from his horse, prostrated himself on the earth to pray, and continued some minutes with his face so close to the earth, that, when we came up to him, the dust remained upon his nose.” STEWART’S *Journey to Mequinez*.

REV. xix. 16. *And he hath on his vesture, and on his thigh, a name written, King of kings, and Lord of lords.*] The modern hangings which are sent yearly from Cairo to Mecca, to place about the holy house there, as the Mohammedans reckon it, are embroidered all over with letters of gold, as long, broad, and thick as a person’s finger. THEVENOT, part i. p. 149.

It appears to have been an ancient custom among

several nations to adorn the images of their deities, princes, victors at their public games, and other eminent persons, with inscriptions upon them, expressive of their names, character, or some circumstance which might contribute to their honour. There are several such images yet extant, with an inscription, written either on the garment, or one of the thighs. HERODOTUS (lib. ii. cap. 106.) mentions two figures of Sesostris, king of Egypt, cut upon rocks in Ionia, after his conquest of that country, with the following inscription across the breast, extending from one shoulder to the other: Εγὼ τήνδε τὴν χώραν ὠμοῖσι τοῖσι ἐμοῖσι ἐκτήσαμην, *I conquered this country by the force of my arms.* GRUTER (p. 989. num. iii.) has published a naked statue made of marble, and supposed to represent the genius either of some Roman emperor, or of Antinöus, who was deified by Hadrian, with an inscription on the inside of the right thigh, written perpendicularly in Roman letters, and containing the names of three persons. Near the statue, on the same side of it, stands an oval shield, with the names of two other persons, written round the rim, in letters of the same form. In the appendix to DEMPSTER'S *Etruria Regalis* (tom. ii. tab. 93.) is a female image of brass clothed in a loose tunic down to the feet, with a shorter garment over it, on the right side of which is a perpendicular inscription in Etrurian characters, extending partly on the lower garment. This figure, from the diadem on the head, and other circumstances which accompany it, Philip Bonarota, the editor of that work, supposes to have been designed for some Etrurian deity. MONTFAUCON (*Antiq. Explic.* tom. iii. pl. 39.) has given us a male image of the same metal, dressed in a tunic, and over that another vestment something like a Roman toga, reaching to the middle of the legs, on the bottom of which is an Etrurian inscription, written horizontally. But that figure has a different attitude in DEMPSTER (tom. i. tab. 40.). The like may be said of another female statue of marble, clothed in a long tunic, and over that a palla, which, falling from the shoulders on the



side of each arm, forms a sinus below the breast, where it has on its edge an Etrurian inscription, which runs in a curve line across the body, as it is represented in MONTFAUCON, *Antiq. Explic.* tom. iii. pl. 40. But in DEMPSTER (tom. i. tab. 42.), the inscription appears on that part of the palla which covers the right arm, and is more legible than the former. There are likewise in both those writers two male figures crowned with laurel, which MONTFAUCON calls combatants, as the laurel was an emblem of victory. But Bonarota takes one of them for an image of Apollo, which has a chain round the neck, a garment wrapped over the right arm, and a bracelet on the left, with half-boots on the legs: the rest of the body being naked, has an Etrurian inscription written downwards in two lines on the inside of the left thigh. The other figure has the lower part of the body clothed in a loose vestment, with an inscription upon it, over the right thigh, perpendicularly written in Roman letters, which *Bonarota* has thus expressed in a more distinct manner than they appear in MONTFAUCON: POMPONIO VIRIO I. (*Ibid.* pl. 157. DEMPST. tom. i. tab. 24. tom. ii. ad fin. § 43.) To these may be added, from MONTFAUCON (*Ibid.* pl. 158.), a marble statue of a naked combatant, with a fillet about his head in token of victory. It is drawn in two views, one exhibiting the back, and the other the fore part of the body, the latter of which has in Greek letters, ΚΑΦΙΣΟΔΟΡΟΣ for ΚΑΦΙΣΟΔΩΡΟΣ, perpendicularly inscribed on the outside of the left thigh: and the former the name ΑΙΣΧΛΑΜΙΟΥ in the like characters and situation on the right thigh: these together make one inscription, signifying *Caphisodorus filius Æschlamii*. It may be sufficient to mention only one figure more of this sort, which is found both in MONTFAUCON (tom. iii. pl. 40.) and DEMPSTER (tom. i. tab. 45.). It is a brass image of a boy sitting, with a bulla hanging at his breast, a bracelet upon each arm and leg, a bird in his right hand, and an inscription in Etrurian characters, beginning at the upper part of his right thigh on the inside, and descending to the middle

of his leg. This is supposed by *Dempster* to be one of those images which were consecrated to the lares, when boys arrived at the age of puberty. Vid. *WARD's Dissertations on the Sacred Scriptures*, Diss. lx. p. 233. *RAFFLES's History of Java*, vol. ii. p. 49. \

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## CHAP. XIII.

### AGRICULTURE.

GEN. xli. 47. *The earth brought forth by handfuls.* [“ This I witnessed. I plucked up, at random, a few stalks out of the thick corn fields. We counted the number of stalks which sprouted from single grains of seed, carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks; the next three; the next nine; then eighteen; then fourteen: each stalk would bear an ear.” *JOWETT's Christian Researches*, p. 167.

LEV. xxiii. 10. *When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest.*] “ On seeing the caravan, one of the labourers ran from his companions, and approaching us, stood on his hands, with his feet aloft in the air, and gave other demonstrations of joy, when he presented us with an ear of corn and a flower, as an offering of the first fruits of the year. Another remnant also of another very ancient usage, in the wave offering of the sheaf and the ear of corn, commanded to the Israelites by Moses. We returned for it a handful of paras, or small tin coin, and answered the shout of joy which echoed from the field by acclamations from the caravan.” *BUCKINGHAM's Travels in Mesopotamia*, p. 24.

NUMB. xiii. 23. *And they came to the brook of Eshcol, and cut down from thence a branch with one cluster of*

*grapes, and they bare it between two upon a staff.*] “It appears that the cultivation of the vine was never abandoned in this country. The grapes, which are white, and pretty large, are, however, not much superior in size to those of Europe. This peculiarity seems to be confined to those in this neighbourhood, for, at the distance of only six miles to the south is the rivulet and valley called Escohol, celebrated in scripture for its fertility, and for producing very large grapes. In other parts of Syria, also, I have seen grapes of such an extraordinary size, that a bunch of them would be a sufficient burthen for one man. It is not at all surprising, therefore, that when the spies, sent by Moses to reconnoitre the promised land, returned to give him an account of its fertility, it required two of them to carry a bunch of grapes, which they brought with them suspended from a pole placed upon their shoulders.” MANTI’S *Tr.* vol. iii. p. 134.

At Rudesheim, on the banks of the glassy Rhine, says *Riesbeck*, “we were invited by an ecclesiastic of Mentz to a splendid festival. After dinner our host led us in procession to his great saloon; the doors of which were opened on a sudden, and there came forth in festive order a band of musicians, followed by two well-dressed girls, who brought in a large bunch of grapes, on a table covered with a fine cloth: the sides of the table were ornamented with flowers. They put the bunch of grapes in the middle of the saloon, on a kind of throne, which was raised on a table; and I now discovered that our host was celebrating the festival of the first ripe bunch of grapes in his vineyard; a custom, it seems, most religiously observed by all the rich inhabitants of this country.” PINKERTON’S *Coll.* part xxiv. p. 259.

Many eye-witnesses assure us, that in Palestine the vines, and bunches of grapes, are almost of an incredible size. STEPHEN SCHULTZ relates, “At Beitdjinn, a village near Ptolemais, we took our supper under a large vine, the stem of which was nearly a foot and a half in diameter, the height about thirty feet, and covered with its branches and shoots (for the shoots must be supported)

a hut of more than fifty feet long and broad. The bunches of these grapes are so large that they weigh from ten to twelve pounds, and the grapes may be compared to our plums. Such a bunch is cut off and laid on a board, round which they seat themselves, and each helps himself to as many as he pleases." FORSTER, in his Hebrew Dictionary (under the word Eshcol), says, "that he knew at Nurnburg, a monk of the name of Acacius, who had resided eight years in Palestine, and had also preached at Hebron, where he had seen bunches of grapes which were as much as two men could conveniently carry." CHRISTOPHER NEITZSCHÜTZ, who travelled through Palestine in the year 1634, speaking of his excursions on the Jewish mountains, says, "These mountains are pretty high on the right, and most beautifully situated; and I can say, with truth, that I saw and ate of bunches of grapes which were each half an ell long, and the grapes two joints of a finger in length." RELAND says (*Palestina*, p. 351.), "that a merchant, who lived several years at Rama, assured him that he had there seen bunches of grapes which weighed ten pounds each." Vines and grapes of an extraordinary size are found in other parts of the East. STRABO (*Geography*, b. ii. p. 73.) says, "that in Margiana, a country south-west of the Caspian Sea, now called Ghilan, there are vines which two men can scarcely span, the bunches of which are of extraordinary length." *Olearius*, in 1637, saw in this part vines, the stem of which was as thick as a man's body. At Iran, he states, there is a kind of grapes called Enkuri ali deresi, which are of a brown red colour, and as large as Spanish plums. The carrying of a bunch of grapes between two men was not merely for its weight, but that it might be brought uninjured, and without being crushed, into the Israelite camp.

DEUT. xxii. 4. *Thou shalt not muzzle the ox when he treadeth out the corn.*] The Tartars beat out their corn as soon as it is gathered, and their mode may rather be called trampling than treading. After selecting an even spot of ground, they fix a pole or stake into the

earth, placing the corn in a circle round it, so as to form a circumference of about eight or nine yards in diameter ; they then attach a horse by a long cord to the pole, and continue driving him round and round upon the corn, until the cord is wound upon the pole ; after this, turning his head in an opposite direction, he is again set going until the cord is untwisted. CLARKE'S *Travels*, vol. i. p. 527.

“ The mixture of eastern and western customs is to be seen sometimes in China. Thus, in the neighbourhood of Tong-choo-foo, the season of the harvest gave occasion to observe, that the corn is sometimes threshed with the common flail of Europe, and sometimes pressed out by cattle treading on the sheaf, as is described by Oriental writers.” MACARTNEY'S *Embassy*, vol. ii. p. 278.

This mode is also practised in Bootan, on the confines of Thibet. Captain TURNER says, “ The harvest having been gathered in, we saw them threshing out the grain ; the straw was spread upon the ground, and a couple of oxen, driven round in a circle, trod it.” *Embassy to Thibet*, p. 184. CHANDLER'S *Asia Minor*, p. 40.

DEUT. xxviii. 24. *The Lord shall make the rain of thy land powder and dust.*] An extract from Sir T. ROE'S *Embassy*, p. 373., will greatly illustrate this. “ Sometimes there (in India) the wind blows very high in hot and dry seasons, raising up into the air, a very great height, thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall ; enough to smite them all with a present blindness ; filling their eyes, ears, nostrils, and mouths too, if they be not well guarded ; searching every place, as well within as without, so that there is not a little keyhole of any trunk or cabinet, if it be not covered, but receives some of the dust into it.”

“ We were much troubled with sand, so very subtle and light that the least air set it afloat, when it would insinuate itself in such a manner as to penetrate through the clothes to the very skin, in every part of the body. It was difficult to keep it out of our eyes, which I endea-

voured to effect by putting a gauze handkerchief under my turban, and letting it hang loose over my face ; but I found that the remedy was worse than the disease." PARSON'S *Travels*, p. 101.

The sand of the desert is so light in Mekran, that, when taken in the hand, the particles are scarcely palpable. The floating sand is exceedingly disagreeable to travellers. As they advanced, the cloud completely enveloped them, filling their eyes, ears, and mouths, and causing a most disagreeable sensation. KINNEIR'S *Geog. Memoir of the Persian Empire*, p. 222. PARK'S *Travels*, chap. 10. POTTINGER'S *Travels*, p. 132. WITTMAN'S *Travels in Turkey*, p. 331.

RUTH, ii. 4. *And behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you ; and they answered him, The Lord bless thee.*] Such, says Bishop Patrick, was the piety of ancient times, that they used to pray that God would prosper the honest labours of those they saw employed ; and they made a return of the same prayers for those who thus expressed their good will. This was also practised by the heathen, especially in harvest time, which they would not begin by putting the sickle into the corn, till Ceres had been invoked. Thus VIRGIL : —

————— Neque ante  
Falcem maturis quisquam supponat aristas,  
Quam Cereri, tortâ redimitus tempora quercu,  
Det motus incompósitos, et carmina dicat.

Georg. lib. i. 347.

*Thus in the spring, and thus in summer's heat,  
Before the sickles touch the rip'ning wheat,  
On Ceres call : and let the lab'ring hind  
With oaken wreaths his hollow temples bind ;  
On Ceres let him call, and Ceres praise  
With uncouth dances, and with country lays.*

DRYDEN.

JUDGES, vi. 38. *And it was so ; for he rose up early on the morrow, and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water.*] It may seem a little improbable to us who inhabit these northern climates, where the dews are inconsiderable, how Gideon's fleece in one night should contract such a quantity, that

when he came to wring it, a *bowl full of water* was produced. IRWIN, in his voyage up the Red Sea, when on the Arabian shore, says, "Difficult as we find it to keep ourselves cool in the day time, it is no easy matter to defend our bodies from the damps of the night, when the wind is loaded with the heaviest dews that ever fell; we lie exposed to the whole weight of the dews, and the cloaks in which we wrap ourselves are as wet in the morning as if they had been immersed in the sea." P. 87.

2 SAM. xxiv. 18. *Threshing-floor.*] These, among the ancient Jews, were only, as they are to this day in the East, round level plats of ground in the open air, where the corn was trodden out by oxen, the *Libycæ areæ* of HORACE, Ode i. l. 10. Thus Gideon's floor, *Judges*, vi. 37., appears to have been in the open air; as was likewise that of Araunah the Jebusite; else it would not have been a proper place for erecting an altar and offering sacrifice. In *Hosea*, xiii. 3., we read of the *chaff which is driven by the whirlwind* from the floor. This circumstance of the threshing-floor's being exposed to the agitation of the wind seems to be the principal reason of its Hebrew name; which may be further illustrated by the direction which HESIOD (*Opera et Dies*, l. 597.) gives his husbandman *to thresh his corn in a place well exposed to the wind*. From the above account it appears that a *threshing-floor* (rendered in our textual translation a *void place*) might well be *near* the entrance of the gate of Samaria, and that it might afford no improper place for the kings of Israel and Judah to hear the prophets in. See 1 *Kings*, xxii. 10. 2 *Chron.* xviii. 9. *Psalms* i. 4. SHAW'S *Travels*, p. 139. 2d edit. GOGUET'S *Origin of Laws*, vol. i. p. 94. edit. Edinb.

1 *KINGS*, iv. 25. *And Judah and Israel dwelt safely, every man under his vine and under his fig-tree.*] Plantations of trees about houses are found very useful in hot countries, to give them an agreeable coolness. The ancient Israelites seem to have made use of the same means, and, probably, planted fruit-trees, rather than other kinds, to produce that effect.

“It is their manner in many places,” says Sir THOMAS ROWE’s chaplain, p. 399., speaking of the country of the Great Mogul, “to plant about, and amongst their buildings, trees which grow high and broad, the shadow whereof keeps their houses by far more cool: this I observed in a special manner, when we were ready to enter Amadavar; for it appeared to us, as if we had been entering a wood rather than a city.” See also MORIER’s *Journey through Persia*, p. 155.

“Immediately on entering, I was ushered into the court-yard of the Aga, whom I found smoking under a vine, surrounded by horses, servants, and dogs, among which I distinguished an English pointer.” TURNER’s *Tour in the Levant*, vol. ii. p. 152.

The account the BARON DU TOTT gives of the Egyptian villages, shows they are shaded in much the same manner. Part iv. p. 63. “Wherever the inundation can reach, their habitations are erected on little hills, raised for that purpose, which serve for the common foundation of all the houses which stand together, and which are contrived to take up as little room as possible, that they may save all the ground they can for cultivation. This precaution is necessary, to prevent the water washing away the walls, which are only of mud.

“The villages are always surrounded by an infinite number of pointed turrets, meant to invite thither the pigeons, in order to collect the dung. Every village has, likewise, a small wood of palm-trees near it, the property of which is common: these supply the inhabitants with dates for their consumption, and leaves for fabrication of baskets, mats, and other things of that kind. Little causeways, raised in like manner above the inundation, preserve a communication during the time it lasts.” *Deut.* xxxiv. 3. *2 Chron.* xxviii. 15. *Ezek.* xv. 6.

2 KINGS, vi. 25. *Dove’s dung.*] “Formerly great attention was paid to the nurturing and rearing of these birds (pigeons), their dung bringing in a yearly income from the produce of one pigeon-house alone of nearly two hundred tomaums. Amongst other uses to which



the small remains of this manure is applied, it is laid on the melon-beds of Ispahan ; and hence the great reputation of the melon of that district for its unequalled flavour. Another use of the dung in older times was to extract saltpetre, for the purpose of making gunpowder ; which, two centuries ago, had only just been put into the Persian list of warlike ammunition." Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 451.

" The dung of pigeons is the dearest manure that the Persians use : and as they apply it almost entirely for the rearing of melons, it is probably on that account that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about a hundred tomaums per annum ; and the great value of this dung, which rears a fruit that is indispensable to the existence of the natives during the great heats of summer, will probably throw some light upon that passage in Scripture, where, in the famine of Samaria, the fourth part of a cab of dove's dung was sold for five pieces of silver." 2 *Kings*, vi. 25. MORIER's *Second Journey through Persia*, p. 141.

1 CHRON. xxvii. 25. *And over the king's treasures was Azmareth the son of Adiel ; and over the storehouses in the fields.*] Subterranean granaries were common in the East ; the following is a detailed account of those now used by the Moors : After the harvest the Moors used to enclose their corn in subterraneous granaries, which are pits dug in the earth, where the corn is preserved for a considerable time. This custom is very ancient, and ought to be general in all warm countries, inhabited by wandering people. To secure the corn from moisture, they line these pits with straw, in proportion as they fill them, and cover them with the same ; when the granary is filled, they cover it with a stone, upon which they put some earth in a pyramidal form, to disperse the water in case of rain. Among the wealthier part, the fathers commonly fill one granary at the birth of each child, and empty it at their marriage. I have seen corn preserved in this manner during five and twenty

years. It had lost its whiteness. When, by motives of convenience, or by an imperial order, the Moors are obliged to change their habitations, not being able to carry their grain with them, they leave over these granaries a mark of stones heaped together: they have much trouble in finding them again. It is the custom now to observe the earth at the rising of the sun, when a thick vapour ascends from them; they then discover the granary, upon which the sun has a marked effect, on account of the fermentation of the corn which is shut up. CHE-  
NIER, *Recherches Hist. sur les Maures*, vol. iii. p. 219.

PSALM i. 4. *The chaff which the wind driveth away.*] We must recollect here, that in the East the threshing-floors are places in the open air (*Gen.* i. 10.), on which the corn is not threshed as with us, but beaten out by means of a sledge, in such a manner that the straw is at the same time cut very small. "When the straw is cut small enough, they put fresh corn in the place, and afterwards separate the corn from the cut straw, by throwing it in the air with a wooden shovel, for the wind drives the straw a little farther, so that only the pure corn falls to the ground." THEVENOT'S *Travels*, part ii. b. 1. c. v. p. 81.

PSALM cxxvi. 5, 6. *He that goeth forth and weepeth, bearing precious seed.*] The writer of the account of the ruins of Balbec, speaking of the valley in which it stood, observes that it has very little wood; and adds, "Though shade be so essential an article of Oriental luxury, yet few plantations of trees are seen in Turkey, the inhabitants being discouraged from labours, which produce such distant and precarious enjoyment, in a country where even the annual fruits of their industry are uncertain. In Palestine we have often seen the husbandman sowing, accompanied by an armed friend, to prevent his being *robbed of the seed.*" The Israelites that returned from Babylon, upon the proclamation of Cyrus, were in similar circumstances to husbandmen sowing their corn amidst enemies and robbers. The rebuilding of their towns and their temple resembled a time of sow-

ing ; but they had reason to fear that the neighbouring nations would defeat these efforts. *Neh.* iv. 7. In opposition to this apprehension, the Psalmist expresses his hope, perhaps *predicts*, that there would be an happy issue of these beginnings to repeople their country.

Speaking of some Arabs whom he met near the mountains of Gilead, he says, “ These men were cultivators of the earth, and had been occupied in the tillage of their lands, from which labour they were now returning. As they live in a state of complete independence of Pashas or other governors, there are no boundaries that mark any peculiar portion of the earth as private property. Rich land is so abundant in every direction near them, that the only claim to the possession of any particular spot is that of having ploughed and sown it, which entitled the person so doing to the harvest of his toils for the present season. In all their occupations they continue to be armed, partly because their country is sometimes scoured by horse Arabs from the eastern deserts, against whom they are then called to defend themselves ; and partly because it is the fashion of the country to be armed, in so much that the being without weapons of some kind or other is always imputed to great poverty or to cowardice.” BUCKINGHAM’S *Travels in Palestine*, p. 329. See also DIODORUS SIC. b. xix. c. 6.

“ The most lamentable mark in this country of the ferocity of the people, and the weakness of the government, is, that even the peasants, when at work, are for the most part armed.” TURNER’S *Tour in the Levant*, vol. i. p. 263. See also XENOPHON’S *Anabasis*, b. vi. OVID represents it as a proof of barbarism.

Est igitur rarus qui rus colere audeat, isque  
Hac arat infelix, hac tenet arma manu. *Trist. El.* 10.

“ Here I witnessed one of those cruel acts of despotism which are so common in the East: in walking over a large field with about thirty attendants and slaves, Hassan told the owner that he had done wrong in sowing the field with barley, as water melons would have

grown better. He then took some melon seed out of his pocket, and giving it to the man, said, 'You had better tear up the barley, and sow this.' As the barley was nearly ripe, the man of course excused himself from complying with the Kashef's command. 'Then I will sow them for you,' said the latter, and ordered his people immediately to tear up the crop, and lay out the field for the reception of the melon seed. The boat was then loaded with the barley, and a family thus reduced to misery, in order that the governor might feed his horses and camels for three days on the barley stalks." BURCKHARDT's *Travels in Nubia*, p. 95.

"I noticed in two separate instances the act of ploughing up small patches of ground amidst the ruins, for the purpose of sowing corn, and both the ploughmen followed their labours with their swords by their sides: the object of preferring this enclosed ground to larger portions without the limits of the town being, as they told me, for greater security; as, at a very short distance from the dwellings of the husbandmen, no one could be sure of reaping what he himself had sown." BUCKINGHAM's *Travels among the Arab Tribes*, p. 226.

PROV. xi. 26. *He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it.*] "Mirza Ahady, in conjunction with the prince's mother, was believed to have monopolised all the corn of the country; and he had no sooner reached Shiraz than he raised its price, which, of course, produced a correspondent advance in that of bread. *Ventre affamé n'a point d'oreilles*,—the people became outrageous in their misery. As is usual, in all public calamities in the East, they commenced by shutting up their shops in the bazaar. They then resorted to the house of the sheikh-el-islam, the head of the law, requiring him to issue a *fetwah*, which might make it lawful to kill Mirza Ahady, and one or two more, whom they knew to be his coadjutors in oppressing them. They then appeared in a body before the gate of the prince's palace, where they expressed their grievances in a tumultuous

way, and demanded that Mirza Ahady should be delivered up to them. Mahomed Zeky Khan, our former mehmander, was sent out by the prince to appease them, accompanied by Mirza Bauker, the chief baker of the city, who was one of those whose life had been denounced. As soon as the latter appeared, he was overwhelmed with insults and reproaches : but he managed to pacify them, by saying, What crime have I committed? Mirza Ahady is the man to abuse ; if he sells corn at extravagant prices, bread must rise in consequence. In the meantime, Mirza Ahady had secreted himself from the fury of the mob ; but being countenanced by the prince's mother, and, consequently, by the prince himself, he let the storm rage, and solaced himself by making fresh plans for raising more money. The price of bread was lowered for a few days, until the commotion should cease ; and, as it was necessary that some satisfaction should be given to the people, all the bakers of the town were collected together, and publicly bastinadoed on the soles of their feet." MORIER'S *Second Journey through Persia*, p. 103.

"We are told of the fate of one person in whose house an immense quantity of grain was found : a stake was fixed in the centre of his granary, to which he was bound, and left to perish from hunger amidst that abundance which he had refused to share with his fellow-citizens." MALCOLM'S *History of Persia*, vol. ii. p. 13.

SOL. SONG, iv. 13—15. *Thy plants are an orchard of pomegranates, with pleasant fruits, camphire with spikenard ; spikenard and saffron, calamus and cinnamon, with all trees of frankincense ; myrrh and aloes, with all the chief spices : a fountain of gardens.]* Water was of peculiar importance to a garden, especially if it was appropriated to the cultivation of aromatic plants. This will clearly appear by the following extract from SWINBOURNE'S *Travels in Spain*, p. 252. "A large party of sprightly damsels and young men that were walking here, were much indebted to us for making the water-works play, by means of a small bribe to the

keeper. Nothing can be more delicious than these sprinklings in a hot day ; all the flowers seemed to acquire new vigour ; the odours exhaled from the orange, citron, and lemon trees, grew more poignant, more balsamic, and the company ten times more lively than they were: it was a true April shower. We sauntered near two hours in the groves, till we were quite in ecstasy with sweets. It is a most heavenly residence in spring ; and I should think the summer heats might be tempered and rendered supportable enough, by the profusion of water that they enjoy at Seville."

ISAIAH, i. 30. *A garden that hath no water.*] In the hotter parts of the Eastern countries, a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden whatever in those countries but what has such a certain supply, either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain-water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Moses, having described the habitation of man newly created, as a garden planted with every tree pleasant to the sight, and good for food, adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water. *Gen. ii. 10. and xiii. 10. And a river went out of Eden to water the garden.*

"Damascus," says MAUNDRELL, "is encompassed with gardens, extending no less, according to common estimation, than thirty miles round, which makes it look like a city in a vast wood. The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of Barrady (the Chrysorrhoeas of the ancients), which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before mentioned into the plains, is immediately divided into three streams ;

of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art), are drawn round, one to the right hand and the other to the left, on the borders of the gardens, into which they are let as they pass by little currents, and so dispersed all over the vast wood, insomuch that there is not a garden but has a fine quick stream running through it. Barrady is almost wholly drank up by the city and gardens; what small part of it escapes is united, as I was informed, in one channel again, on the south-east side of the city, and after about three or four hours' course, finally loses itself in a bay there, without ever arriving at the sea." *Journey*, p. 122. This was likewise the case in former times, as STRABO (lib. 16.) and PLINY (v. 18.) testify, who say, "that this river was expended in canals, and drank up by watering the place."

"The best sight," says MAUNDRELL (*Journey*, p. 39.), "that the palace (of the emir of Beroot, anciently Berytus,) affords, and the worthiest to be remembered, is the orange-garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange-trees of a large spreading size: every one of these sixteen lesser squares in the garden was bordered with stone, and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden, there being little outlets cut at every tree, for the stream as it passed by to flow out, and water it." — "It is a general practice, when a plantation of mango-trees is made, to dig a well on one side of it. The well and the tope (or plantation) are married; a ceremony at which all the village attends, and large sums are often expended. The well is considered as the husband, as its waters, which are copiously furnished to the young trees, during the first hot season, are supposed to cherish and impregnate them." FORBES's *Oriental Memoirs*, vol. iii. pp. 56. 252.

The royal gardens at Ispahan are watered just in the same manner, according to KÆMPFER's description. *Amæn. Exot.* p. 193. See *Psalm* i. 3. *Jer.* xvii. 8. *Prov.* xxi. 1. *Eccles.* ii. 5, 6.

ISAIAH, xviii. 2. *A nation whose land the rivers have spoiled.*] Great injury has often been done to the lands contiguous to large and rapid rivers, especially when inundations have happened. Various occurrences of this nature are mentioned by different travellers, which clearly show the meaning of the prophet in these words. SONNINI relates a circumstance of this kind, to which he was a witness, in passing down the Nile. He says, "The reis and the sailors were asleep upon the beach ; I had passed half of the night watching, and I composed myself to sleep, after giving the watch to two of my companions, but they too had sunk into slumber. The kanja, badly fastened against the shore, broke loose, and the current carried it away with the utmost rapidity. We were all asleep ; not one of us, not even the boatmen, stretched upon the sand, perceived our manner of sailing down at the mercy of the current. After having floated with the stream for the space of a good league, the boat, hurried along with violence, struck with a terrible crash against the shore, precisely a little below the place from whence the greatest part of the loosened earth fell down. Awakened by this furious shock, we were not slow in perceiving the critical situation into which we were thrown. The kaja, repelled by the land, which was cut perpendicularly, and driven towards it again by the violence of the current, turned round in every direction, and dashed against the shore in such a manner, as excited an apprehension that it would be broke to pieces. The darkness of the night, the frightful noise which the masses separated from the shore spread far and wide as they fell into a deep water, the bubbling which they excited, the agitation of which communicated itself to the boat, rendered our awakening a very melancholy one. There was no time to be lost ; I made my companions take the oars, which the dark-



ness prevented us from finding so soon as we could have wished: I sprung to the helm, and, encouraging my new and very inexperienced sailors, we succeeded in making our escape from a repetition of shocks, by which we must, at length, all have inevitably perished; for scarcely had we gained, after several efforts, the middle of the river, than a piece of hardened mud, of an enormous size, tumbled down at the very spot we had just quitted, and which must, had we been but a few minutes later, have carried us to the bottom." *Travels in Egypt*, vol. iii. p. 148.

ISAIAH, xli. 15. *Threshing*.] The manner of threshing corn in the East differs essentially from the method practised in western countries. It has been fully described by travellers, from whose writings such extracts are here made and connected together, as will convey a tolerable idea of this subject. In *Isaiah*, xxviii. 27, 28., four methods of threshing are mentioned, as effected by different instruments: the flail, the drag, the wain, and the treading of the cattle. The staff or flail was used for the *infirmiora semina*, says *Hieron*, the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron: it was drawn by horses or oxen over the corn-sheaves spread on the floor, the driver sitting upon it. The wain was much like the former, but had wheels with iron teeth, or edges like a saw: the axle was armed with iron teeth, or serrated wheels, throughout: it moves upon three rollers, armed with iron teeth or wheels, to cut the straw. In Syria they make use of the drag, constructed in the very same manner as above described. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the Eastern countries they have no hay. The last method is well known from the law of Moses, which forbids the ox to be muzzled when he treadeth out the corn. *Deut.* xxv. 4. Bp. LOWTH'S note on *Isaiah*, xxviii. 27.

"In threshing their corn, the Arabians lay the sheaves

down in a certain order, and then lead over them two oxen, dragging a large stone. This mode of separating the ears from the straw is not unlike that of Egypt." NIEBUHR's *Travels*, p. 299.

"They use oxen, as the ancients did, to beat out their corn, by trampling upon the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder, nor a plank with sharp stones, as in Syria; but a sort of sledge, consisting of three rollers, fitted with irons, which turn upon axles. A farmer chooses out a level spot in his fields, and has his corn carried thither in sheaves, upon asses, or dromedaries. Two oxen are then yoked in a sledge, a driver gets upon it, and drives them backwards and forwards (rather in a circle) upon the sheaves, and fresh oxen succeed in the yoke from time to time. By this operation, the chaff is very much cut down; the whole is then winnowed, and the pure grain thus separated. This mode of threshing out the corn is tedious and inconvenient; it destroys the chaff, and injures the quality of the grain." NIEBUHR's *Travels*, vol. i. p. 89.

In another place NIEBUHR tells us that "two parcels or layers of corn are threshed out in a day: and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *meddre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger; when the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopped straw. After this, with the fork just described, they cast the whole some yards from thence, and against the wind, which driving back the straw, the corn and the ears not threshed out fall apart from it and make another heap. A man collects the clods of dirt, and other impurities, to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which a good many entire ears are still found, and drive over them, for four or five hours together, a

dozen couple of oxen, joined two and two, till, by absolute trampling, they have separated the grains, which they throw into the air with a shovel to cleanse them."

"The Moors and Arabs continue to tread out their corn after the primitive custom of the East. Instead of beeves, they frequently make use of mules and horses, by tying in the like manner by the neck three or four of them together, and whipping them afterwards round about the nedders (as they call the threshing-floors, the *Lybicæ areæ* of Horace), where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing. This, indeed, is a much quicker way than ours, but less cleanly : for, as it is performed in the open air, *Hosea*, xiii. 3., upon any round level plat of ground, daubed over with cow's dung, to prevent, as much as possible, the earth, sand, or gravel from rising, a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain ; at the same time the straw, which is their only fodder, is hereby shattered *to pieces*, a circumstance very pertinently alluded to, *2 Kings*, xiii. 7., where the king of Syria is said to have made the Israelites like dust by threshing." *SHAW'S Travels*, pp. 138, 139. 2d edit.

At Sadakloo, "the inhabitants were employed separating their barley from its straw ; and this they effected by means of a sort of wooden sledge, to which were yoked a couple of oxen. Its lower surface was armed with sharp projecting stones, set closely in rows. A man stood on its upper surface, guiding the oxen, as they drew the machine hither and thither over the heaps of the unseparated grain. A woman attended furnished with a long wooden shovel, throwing the sheaves under the sledge, as it moved round." *Sir R. K. PORTER'S Travels in Persia*, vol. i. p. 158.

"The threshing operation is managed by a machine composed of a large square frame of wood, which contains two wooden cylinders placed parallel to each other, and which have a turning motion. They are stuck full of spikes, with sharp square points, but not all of a

length. These rollers have the appearance of the barrels in an organ; and their projections, when brought in contact with the corn, break the stalk, and disengage the ear. They are put in motion by a couple of cows or oxen, yoked to the frame, and guided by a man sitting on the plank that covers the frame which contains the cylinders. He drives this agricultural equipage in a circle round any great accumulation of just gathered harvest, keeping at a certain distance from the verge of the heap, close to which a second peasant stands, holding a long-handled twenty-pronged fork, shaped like the spread sticks of a fan; and with which he throws the unbound sheaves forward to meet the rotary motion of the machine. He has a shovel also ready, with which he removes to a considerable distance the corn that has already passed the wheel. Other men are on the spot, with the like implement, which they fill with the broken material, and throw it aloft in the air, where the wind blows away the chaff, and the grain falls to the ground. The latter process is repeated till the corn is completely winnowed from its refuse, when it is gathered up, carried home, and deposited for use in large earthen jars. The straw also is preserved with care, being the sole winter food of the horses and mules. But while I looked on at the patriarchal style of husbandry, and at the strong yet docile animal which, for so many ages, had been the right hand of man in his business of tilling and reaping the ground, I could not but revere the beneficent law which pronounced, ‘*Muzzle not the ox when he treads out the corn.*’” Sir R. K. PORTER’S *Travels in Persia*, vol. ii. p. 89.

HOMER (*Il.* 20. v. 495.) has described the method of threshing corn by the feet of oxen, as practised in his time and country:—

*As with autumnal harvests cover’d o’er,  
And thick bestrewn lies Ceres’ sacred floor,  
When round and round, with never-wearied pain,  
The trampling steers beat out th’ unnumber’d grain.* POPE.

Vid. FORBES’S *Oriental Memoirs*, vol. i. p. 269. KINNIER’S *Journey through Asia Minor*, p. 51.

ISAIAH, xlvii. 14. *Behold, they shall be as stubble ; the fire shall burn them.*] It is very usual in the East to burn the stubble and the grass, in order to destroy the vermin. Thus HANWAY (*Hist. of English Trade*, vol. i. p. 68.), speaking of the inhabitants of the deserts of Tartary, says, “that they arrived in the desert in the first winter month, and that the inhabitants who live nearest to it often manure tracts of land by burning the grass, which grows very high.” The words of our Saviour also allude to this, when he says, *Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven.* Matt. vi. 30.

ISAIAH, xlix. 9—11. *Their pastures shall be in all high places ; by the springs of water shall he guide them.*] “A fine yeylak, which comprehends good pasturage, and plenty of water, is held in great estimation by the Eelauts; and they carry their flocks to the highest parts of the mountains, where these blessings may be found in abundance. This, perhaps, will give fresh force to the promises made by the prophet Isaiah to the Gentiles, *Isaiah*, xlix. 9—11.” MORIER’S *Second Journey through Persia*, p. 120.

HOSEA, ii. 6. *I will hedge up thy way with thorns.* That thorn hedges were cultivated for defence, and that it was difficult, if not impossible, to break through such a fence, is evidently implied in this declaration, which is founded upon the practice of the Eastern people. Thus, DU TOTT (vol. ii. p. 312.) informs us, “that the Indian fig-tree, of which the hedges are formed, serves as an insurmountable barrier for the security of the fields.” So also a recent traveller states: “As we rode through Rihhah, we perceived it to be a settlement of about fifty dwellings, all very mean in their appearance, and every one fenced in front with thorny bushes, while a barrier of the same kind encircled the whole of the town. This was one of the most effectual defences which they could have raised against the incursions of horse Arabs, the only enemies whom they have to dread, as neither will the horse approach to entangle himself in

these thickets of briar, nor could the rider, even if he dismounted, get over them, or remove them to clear a passage, without assistance from some one within."

BUCKINGHAM's *Travels in Palestine*, p. 301.

MATT. xiii. 4. *And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up.*] This circumstance has no difficulty in our conception of it, but it would strike an Eastern imagination more forcibly than our own. For THEVENOT informs us, "on that road I observed ■ pretty pleasant thing, which is practised in all that country, as far as Bender Abassi: I saw several peasants running about the corn-fields, who raised loud shouts, and every now and then clacked their whips with all their force; and all this to drive away the birds, which devour all their corn. When they see flocks of them coming from ■ neighbouring ground, that they might not light on theirs, they redouble their cries to make them go farther, and this they do every morning and evening. The truth is, there are so many sparrows in Persia that they destroy all things: and scarecrows are so far from frightening them, that they will perch upon them."

"We ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt, laying a heavy contribution on the grain thrown into the furrows, which are not covered by harrowing, as in Europe." BUCKINGHAM's *Travels in Palestine*, p. 143.

MATT. xxiv. 41. *Two women shall be grinding at the mill, the one shall be taken and the other left.*] Amongst other circumstances which should manifest the security of the world at the coming of Christ, it is particularly mentioned, that *two women shall be grinding at the mill, the one shall be taken and the other left*. "Most families grind their wheat and barley at home, having two portable grindstones for that purpose. The uppermost is turned round by a small handle of wood or iron, placed in the edge of it. When this stone is large, or expedition is required, then a second person is called in

to assist. It is usual for the women alone to be concerned in this employ, sitting themselves down over against each other, with the millstones between them." SHAW's *Travels*, p. 297. Hence also we may learn the propriety of that expression of *sitting behind the mill*. *Exod.* xi. 5.

"At the earliest dawn of morning, in all the Hindoo towns and villages, the handmills are at work, when the menials and widows grind meal sufficient for the daily consumption of the family. There is a windmill at Bombay for grinding corn, but I do not recollect seeing another in India, where the usual method of grinding is with millstones, and always performed by women, who resume their task every morning, especially the forlorn Hindoo widows, divested of every ornament, and with their heads shaved, degraded to almost a state of servitude. Very similar must have been the custom in Judea, from the pathological lamentation of the prophet, alluding to this very circumstance: 'Come down, and sit in the dust, O virgin daughter of Babylon: sit on the ground, O daughter of the Chaldeans, for thou shalt no more be called tender and delicate; take the millstones, and grind meal; sit thou silent, and get thee into darkness, O daughter of Chaldea, for thou shalt no more be called the lady of the kingdoms!' Thus, when the Hindoo female, who had, perhaps, been the pride and ornament of the family, is humbled on the death of her husband, it is not surprising to see her prefer his funeral pile to such a state of degradation; and we must cast the mantle of charity over the young virgin widow, who infringes the celibacy imposed on her by such cruel and impolitic laws." FORBES's *Oriental Memoirs*, vol. i. p. 210.

The drudgery of the house, such as grinding corn, baking the bread, and fetching the water, is, as usual, allotted to the females. SALT's *Voyage to Abyssinia*, p. 178., and CLARKE's *Travels*, vol. ii. pp. 344. 432.

JAMES, v. 7. *The early and latter rain.*] In our climate, where it rains at all times of the year, we have no notion of "early and latter rain;" but nothing is

more natural than this division in a climate like that of Palestine, where, in the summer months, it seldom or never rains. It is not till after the autumnal equinox, about the seed time, when the Jews began their civil year, that the autumnal or winter rains set in; and these they called the early rains; the latter rain was that which fell in March and April, towards harvest time. "The rain," says KORTE (*Supplement to his Travels to the Holy Land*, p. 170.), "which falls in October, November, and December, is called the early rain, and that which comes in March and April, the latter rain. Respecting this latter rain, it is to be observed, that about the time of the greatest heat, there are many years when it rains only a few hours, or half a day, or at the outside two or three days successively. This rain is extremely propitious to the standing nellu (rice, resembling our barley), which is beginning to ripen, and needs nothing more than such a good wetting, to make the grain fuller and more solid, and to mature it. This rain, therefore, which comes in the hot season, is very different from the rain in the rainy season, and is very favourable to the standing corn. In the rainy season, at the end of the year, as soon as it begins to rain copiously, and the ground is thereby softened, and rendered fit for the plough, the farmer loses no time to commence his operations and sow his grain."

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## CHAP. XIV.

### CATTLE AND BEASTS.

GENESIS, xiii. 2. *And Abraham was very rich in cattle, in silver, and in gold.*] As Abraham was very rich in silver and gold as well as cattle, he was able to procure the luxuries of life as well as the modern Arab princes. This might partly be done by an exchange of articles as



well as by purchase, for both of which purposes he had many opportunities.

Dr. RUSSELL tells us (vol. i. p. 165.), that the people of Aleppo are supplied with the greater part of their butter, their cheese, and their cattle for slaughter, by the Arabs, Rushwans, or Turcomans, who travel about the country with their flocks, and their herds, as the patriarchs did of old. The patriarchs, doubtless, supplied the ancient cities of Canaan in like manner with these things. Hamor expressly speaks of their trading with his people. *Gen.* xxxiv. 21.

At the same time that the Arabs receive money for their commodities, their expenses are very small; so that their princes are rich in silver and gold, as well as cattle, and amass large quantities of these precious metals; insomuch, that *La Roque* remarks, that in the time of Pliny, the riches both of the Parthians and Romans were in a manner melted down among the Arabs, they turning every thing into money, without parting with any of it again. *Voy. dans la Pal.* p. 157.

GEN. xxii. 3. *Saddled his ass.*] There is no ground for supposing that the ancient eastern saddles were like our modern ones. Such were not known to the Greeks and Romans till many ages after the Hebrew judges. "No nation of antiquity knew the use of either saddles or stirrups." GOGUET, *Origin of Laws*, vol. iii. p. 172. English edit. And even in our own times HASSELQUIST, when at Alexandria, says, "I procured an equipage which I had never used before; it was an ass with an Arabian saddle, which consisted only of a cushion, on which I could sit, and a handsome bridle." *Travels*, p. 52. But even the cushion seems an improvement upon the ancient Eastern saddles, which were probably nothing more than a kind of rug girded to the beast.

Instead of saddles the ancients used a kind of housing or horse-cloth, which the Greeks call *σάγην*, and the Latins *sagum*. This housing is to be seen upon the horses represented on Trajan's pillar, and in many other monuments of antiquity. The Romans also called these

housings *strata*, the invention of which, together with that of bridles, Pliny ascribes to Pelethronius. *Frænos et strata equorum Pelethronium*. Vid. BECKMANN's *History of Inventions and Discoveries*, vol. ii. p. 247.

GEN. xli. 2. *There came up out of the river seven well-favoured kine.*] The Hebrew *Icor*, here translated river (by Luther, water), is properly an Egyptian word, meaning, indeed, a river, but applied exclusively to the only river that flows through Egypt, the Nile. The images under which the king sees the seven years of plenty, as well as those of scarcity, represented, are by no means accidental or arbitrary. The ox signifies in the sacred symbolical writings of the Egyptians (the hieroglyphics) agriculture, and subsistence, as CLEMENS of Alexandria assures us. (*Stromata*, b. v. p. 413.) Pharaoh saw the oxen or kine come out of the Nile, because the fertility of Egypt (for want of a sufficiency of rain) entirely depends on the overflowing of that river. It begins to rise in the spring, and gradually increases, so that during the summer the whole country looks like a sea. About the autumnal equinox, the water begins to abate, so that in October the river has generally returned into its regular channel. When the water has retired, the land is covered with a thick black mud, which is called by *Hasselquist* a sandy clay, and thus far approaches the nature of marl. This mud is so rich a manure, that before it is sowed, it is obliged to be mixed with sand, and yet, according to *Maillet*, it produces from five-and-twenty to thirty fold.

“The whole physical and political existence of Egypt,” says VOLNEY, “depends on the Nile, which alone supplies the want of the first necessary of all organised beings, water. Without the aid of an atmosphere, which seems to be avaricious of rain, the Nile every where spreads food for vegetation. During a period of three months that it covers the land, the earth imbibes as much water as it requires for the rest of the year. But for the inundation of the Nile, only a small part of Egypt could be cultivated, and that with much la-

bour and expense: it may, therefore, be justly called the standard of abundance, of happiness, and even of life."

Exodus, iii. 1. *He led the flock to the back-side of the desert.*] People who are watchful over their public pastures to guard them from intruders, and about their right to common, or the number of beasts they shall feed there, may think it strange that Abraham and Lot, the Kenites and Rechabites, should have been permitted to move up and down, and feed their flocks and herds unmolested, in inhabited countries, as well as in deserts. But this ancient custom still continues in Palestine, which, depopulated as it is, probably has as many inhabitants in its towns as it had in the days of Abraham. There are many who live in Barbary, and other places, in the same manner. MAILLETT (*Lett.* i. p. 24.) informs us, that besides the "native inhabitants of Egypt, who have fixed habitations, and compose numerous and populous villages, there are also in that part of the country that is next the deserts, and even often in those that border on the Nile, a sort of wandering people, who dwell in tents, and change their habitation as the want of pasture or the variety of the seasons leads them. These people are called Bedouin Arabs; and we may reckon there are above two millions of them in Egypt. Some keep on the mountains, and at a distance from the cities and villages, but always in places where it is easy for them to have water. Others pitch their tents, which are very low and poor, in the neighbourhood of places that are inhabited, where they permit them for a small recompence to feed their flocks. They even give them up some lands to cultivate for their own use, only to avoid having any misunderstanding with people, who can do a great deal of mischief without any danger of having it returned upon them. For to avoid every thing of this kind they have nothing to do but to penetrate a day's journey into the deserts, where by their extreme frugality, and by the knowledge they have of places of water, they can subsist several months without great difficulty. There is not a more pleasing sight in the world, than the

beholding in the months of November, December, and January, those vast meadows, where the grass almost as high as a man, is so thick, that a bullock laid in it has enough of it, without rising, within his reach to feed on for a whole day, all covered with habitations and tents, with people and herds. And, indeed, it is at this time of the year that the Bedouins flock into Egypt, from three or four hundred leagues' distance, in order to feed their camels and horses there. The tribute which they require of them for granting this permission they pay with the produce of some manufactures of their wool, or with some sheep, which they sell as well as their lambs, or some young camels which they dispose of. As to what remains, accustomed as they are to extreme frugality, they live on a little, and a very small matter is sufficient for their support. After having spent a certain space of time in the neighbourhood of the Nile, they retire into the deserts, from whence, by routes, with which they are acquainted, they pass into other regions, to dwell there in like manner some months of the year, till the return of the usual season calls them back to Egypt.

"The commons of these countries are not appropriated to any particular village, but lie open to all." RELANDI, *Palest.* p. 261.

EXODUS, xxiii. 19. *Thou shalt not seethe a kid in his mother's milk.*] This prohibition is founded upon a most manifest principle of humanity, and was designed to counteract an unnatural practice, which the Israelites either had adopted, or were in danger of doing so, from their neighbours. One way of preparing kids for the table, was by dressing them in milk: not satisfied with the general use of this liquid, from a refinement in the culinary art, they preferred that of the dam. The Divine Lawgiver, however, interdicts this usage, and confines them to that mode of preparing kids for the table, which they might innocently use. This is common in Eastern countries at the present day. "We alighted at the tent of the sheikh, or chief, by whom we were well received, and invited to take shelter with him for the night. Imme-

diately after our halting a meal was prepared for us, the principal dish of which was a young kid seethed in milk.” BUCKINGHAM’s *Travels among the Arab Tribes*, p. 7.

EXODUS, xxix. 22. *The rump.*] Or the large tail of one species of the Eastern sheep. RUSSELL (*Hist. of Aleppo*, p. 51.), after observing that they are in that country much more numerous than those with smaller tails, adds, “This tail is very broad and large, terminating in a small appendix that turns back upon it. It is of a substance between fat and marrow, and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort, without the head, feet, skin, and entrails, weighs about twelve or fourteen Aleppo rotoloes, of which the tail is usually three rotoloes or upwards; but such as are of the largest breed, and have been fattened, will sometimes weigh above thirty rotoloes, and the tail of these ten. These very large sheep being about Aleppo kept up in yards, are in no danger of injuring their tails: but in some other places, where they feed in the fields, the shepherds are obliged to fix a piece of thin board to the under part of their tail, to prevent its being torn by bushes and thistles, as it is not covered underneath with thick wool like the upper part. Some have small wheels to facilitate the dragging of this board after them.” See also TURNER’s *Tour in the Levant*, vol. iii. p. 450. JOHNSON’s *Journey from India to England*, p. 81. A rotoloe of Aleppo is five pounds. This contrivance is at least as old as HERODOTUS, who expressly mentions it, lib. iii. cap. 115.; where, speaking of the *Arabian* shepherds’ management to prevent this kind of sheep from having their tails rubbed and ulcerated, he says, Ἀμαξίδας γὰρ ποιεῦντες, ὑποδεοῦσι αὐτὰς τῇσι οὐρῇσι, ἑνὸς ἑκάστου κτηνεὸς τὴν οὐρὴν ἐπὶ ἀμαξίδα ἑκάστην καταδεοῦντες. They make little *cars*, and fasten one of these under the tail of each sheep. With this agrees the account given by the Abbé MARITI (*Travels through Cyprus*, vol. i. p. 36.): “The mutton is juicy and tender. The tails of some of the sheep, which are remarkably

fine, weigh upwards of fifty pounds." This shows us the reason why, in the Levitical sacrifices, the tail was always ordered to be consumed by fire. Vid. BOCHART, vol. ii. p. 494. SCHEUCHZER's *Physica Sacra*, in loc. LUCAS, *Voyage au Levant*, tom. i. p. 192.

LEV. xv. 17. *Every skin.*] "The same caution that has engaged the Eastern people in general, that tend cattle, not to sleep in the open air, but to make use of tents, probably engages them not to sit or lie in their tents on the moist ground, but to make use of some kind of carpeting. The poorer sort of Arabs of our times make use of mats in their tents; (*Voyage dans la Palestine*, par De la Roque, p. 176.) and other inhabitants of these countries, who affect ancient simplicity of manners, make use of goat-skins. This may afford an amusing illustration of some passages of the Pentateuch, which relate to the mode of living observed by the Israelites in the wilderness. Dr. RICHARD CHANDLER (*Travels in Greece*, p. 103.) tells us, that he saw some dervishes at Athens sitting on goat-skins; and that he was afterwards conducted into a room furnished in like manner with the same kind of carpeting, where he was treated with a pipe and coffee by the chief dervish. Pp. 103, 104.

"In these later times, the dervishes (who are a sort of Mohammedan devotees) affect great simplicity, and even sometimes austerity, in their dress and way of living. As these dervishes that Dr. Chandler visited sat on goat-skins, and used no other kind of carpet for the accommodation of them that visited them, so it should seem that the Israelites in the wilderness made use of skins for mattresses to lie upon, and, consequently, we may equally suppose, to sit upon in the daytime, instead of a carpet.

"The Bedouin Arabs are not now unacquainted with those more beautiful carpets that are used in the houses of rich people in those countries; but their princes make use of them in their tents. D'ARVIEUX found the great Emir of Mount Carmel sitting in his tent upon a Turkey carpet, when he paid him a visit by order of the king of France (*Voy. dans la Palestine*, p. 6.); and De la Roque,

in giving an account of this journey, describes the Arab princes as using mattresses and carpets.

DEUT. xxxiii. 17. *His glory is like the firstling of his bullock.*] In the comparison of the tribe of Joseph to the firstling of a bullock, the point of resemblance is strength and power. Mr. BROWN, *Journey to Dar Fur*, chap. i., has recorded a similar figure which is in use at the present time at the court of the sultan, where during public audiences a kind of hired encomiast stands at the monarch's right hand, crying out, "See the buffalo, the offspring of a buffalo, the bull of bulls, the elephant of superior strength, the powerful sultan Abd-el-rachman-al-rashid."

JUDGES, v. 10. *Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.*] "We met one day a procession consisting of a family returning from the pilgrimage to Mecca. Drums and pipes announced the joyful event. A white-bearded old man riding on a white ass, led the way with patriarchal grace; and the men who met him, or accompanied him, were continually throwing their arms about his neck, and almost dismounting him with their salutations. He was followed by his three wives, each riding on a high camel: their female acquaintances running on each side, while they occasionally stooped down to salute them. The women continually uttered a remarkably shrill whistle. It was impossible, viewing the old man who led the way, not to remember the expression in *Judges*, v. 10." JOWETT's *Christian Researches*, p. 168.

JUDGES, xiv. 5, 6. *Then went Samson down, and, behold, a young lion roared against him, and the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand.*] An instance in quite modern times of an unarmed man attempting to combat a lion is related by POIRET (*Travels in Barbary*, vol. i. p. 218.): "In a douar, or a camp of Bedouin Arabs, near La Calle (a French factory), a young lion had seized a cow. A young Moor threw himself upon the savage beast, to tear his booty from

him, and as it were to stifle him in his arms, but he would not let go his prey. The father of the young man hastened to him, armed with a kind of hoe; and aiming at the lion, struck his son's hand, and cut off three of his fingers. It cost a great deal of trouble to rescue the prey from the lion. I saw this young man, who was attended by Mr. Gay, at that time surgeon to the hospital of La Calle." David, according to 1 Sam. xvii. 34., had, when a shepherd, once fought with a lion, and another time with a bear, and rescued their prey from them. "The Arabians," says THEVENOT, in his *Travels* (vol. ii. chap. xiii. p. 113.), "are so far from fearing a lion, that if they have only a stick in their hand, they pursue and kill him." TELLEZ relates (*History of Ethiopia*, b. i. chap. xiv.), that an Abyssinian shepherd had once killed a lion of extraordinary size with only two poles. It certainly requires more than ordinary courage, and this is ascribed to Samson in the above narrative; for it is said that the spirit of the Lord came upon him; that is, that he was inspired with supernatural courage, and endowed with extraordinary strength.

1 Sam. vi. 4. *Mice*.] Mice, small as they are, have sometimes been exceedingly troublesome, and even destructive, to Palestine. We find an account of this kind in the History of William, Archbishop of Tyre, in the beginning of the twelfth century. "A kind of penitential council was held at Naplouse, in the year 1120, where five-and-twenty canons were framed, for the correction of the manners of the inhabitants of the Christian kingdom of Jerusalem, who they apprehended had provoked God to bring upon them the calamities of earthquakes, war, and famine." This last the archbishop ascribes to locusts and mice, which had for four years together so destroyed the fruits of the earth, as seemed to cause a failure of food. The usual time that the mice injure the corn is at its first sprouting. SCHEUCHZER's *Physica Sacra*, in loc.

1 SAM. ix. 3. *And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the*



asses.] The following extract, compared with the circumstances recorded in this chapter respecting the business upon which Saul was sent, will greatly illustrate them. "Each proprietor has his own mark, which is burnt into the thighs of horses, oxen, and dromedaries, and painted with colours on the wool of sheep. The latter are kept near the owner's habitation; but the other species unite in herds, and are towards the spring driven to the plains, where they are left at large till the winter. At the approach of this season they seek and drive them to their sheds. What is most singular in this search is, that the Tartar employed in it has always an extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, yet does not know which way to direct his search, nor troubles himself about it. He puts up in a bag six pounds of the flour of roasted millet, which is sufficient to last him thirty days. This provision made, he mounts his horse, stops not till the sun goes down, then clogs the animal, leaves him to graze, sups on his flour, goes to sleep, wakes, and continues his route. He neglects not, however, to observe, as he rides, the mark of the herds he happens to see. These discoveries he communicates to the different noguais he meets, who have the same pursuits; and, in his turn, receives such indications as help to put an end to his journey." Du Tott, vol. i. pt. iii. p. 4.

2 CHRON. xii. 8. *As swift as the roes upon the mountains.*] To illustrate this passage, we may observe, from Dr. RUSSELL (*Nat. Hist. of Aleppo*, p. 54.), that the two species of antelopes about Aleppo, in Syria, "are so extremely fleet, that the greyhounds, though very good, can seldom take them, without the assistance of a falcon, unless in soft deep ground." The following occurrence proves the strong attachment which some of the Arabs cherish for these animals. "A little Arab girl brought a young antelope to sell, which was bought by a Greek merchant, whose tent was next to me, for half a piastre. She had bored both ears, into each of which she had inserted two small pieces of red silk riband. She told the

purchaser, that as it could run about and lap milk, he might be able to rear it up ; and that she should not have sold it, but that she wanted money to buy a riband, which her mother would not afford her : then almost smothering the little animal with kisses, she delivered it, with tears in her eyes, and ran away. The merchant ordered it to be killed and dressed for supper. In the close of the evening, the girl came to take her last farewell of her little pet, knowing that we were to decamp at daybreak. When she was told that it was killed, she seemed much surprised, saying that it was impossible that any body could be so cruel as to kill such a pretty creature. On its being shown to her, with its throat cut, she burst into tears, threw the money in the man's face, and ran away crying." *PARSON'S Travels*, p. 112.

*JOB*, xxx. 1. *But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.*] The sarcastic, reproachful mode of speaking prevails still in the East. The following is a remarkable example of it: "Fateh Ali Shah contented himself one day after a quarrel among his ministers, with telling them publicly that he should bestow their titles on some of his dogs ; calling one the Sedr aazem, another the Amin ad douleh, and a third the Itimad ad douleh." *Sir WILLIAM OUSELEY'S Travels in the East*, vol. iii. p. 368.

*PSALM ix. 15. In the net which they hid is their own foot taken.*] This image is taken from the catching of wild beasts, by means of strong ropes or nets. *LICHTENSTEIN*, in speaking of the hunting of the Koofsa (Kaffers), *Travels in Southern Africa*, vol. i. p. 444., says, "They catch much game by means of nets ; in the woody districts, they often make low hedges, miles in length, between which they leave openings ; in these openings, through which the game tries to escape, they conceal snares, which are placed so ingeniously that the animals are caught in them by the leg, and cannot extricate themselves." Also lions and elephants are caught

in this manner; the latter, when they have been brought by means of fire, or by tame elephants, to a narrow place where they cannot turn back, are caught by throwing ropes round their legs.

Ropes and nooses are meant by the figurative expression, *snares of death*, 2 *Sam.* xxii. 6., which the people of the ancient world used, both in the chase and in war. The word is sometimes rendered *net*, as in this passage. *ARRIAN*, in his *Treatise on Hunting*, relates (chap. xxiv. p. 68. of the *Paris* edit. 1644,) that Cyrus met with wild asses in the plains of Arabia, which were so swift, that none of his horsemen were able to catch them. Yet the young Libyans, even boys of eight years of age, or not much older, had pursued them, mounted on their horses, without saddle or bridle, till they threw a noose over them, and thus took them. He gives instructions to pursue stags with trained horses and dogs, till they can be either shot with arrows, or taken alive by throwing a noose over them. These are the strong snares which *POLLUX* means, when he speaks of the wild asses (b. v. c. 12. segm. lxxxiv. p. 522.); and they are also the same as those in which *Habis*, the natural son of an ancient Spanish king, was taken. He was exposed when a child, and suckled by a hind: having grown up among the stags, he had attained their swiftness, so that he fled with them over the mountains, and traversed forests, till he was at length caught in a noose. *JUSTIN*, b. xliv. c. 4. In the same manner *Ulloa* saw the Guasos (one of the aboriginal Peruvian nation) catch with their nooses (the Spanish lazo) the most active and cautious man as easily as the wild bull. Some English pirates once approaching their shore, and thinking to drive off the Guasos with their fire-arms, the latter threw their nooses towards the vessels, and so pulled on shore those who had not fallen down at first sight; one who was caught escaped with his life, notwithstanding he had been thus violently drawn from the boat to the shore, the noose having caught him over the shoulder on the one side, and the arm on the other; but it was some time before he was

able to recover his strength. In the same manner the Sagarthian horsemen, in the Persian army, used their nooses in war. HERODOTUS, b. vii. c. 85. These people, who, according to *Stephanus*, lived on the Caspian Sea, had no other arms than a noose and a dagger, to kill with the one, the enemy whom they had caught with the other. The same is related by PAUSANIAS, of the Sauromati (b. i. chap. 21.).

PSALM xxii. 13. *They gaped upon me with their mouths, as a ravening and roaring lion.*] “Such nights, I already knew, by dear-bought experience, favour the prowling lion, and seem to give him a spirit of daringness which he seldom evinces at other times. Taking advantage of the disorder and confusion into which other animals are thrown by the conflicting elements, which make no impression on him, he appears to advance upon them with less caution than usual. This, at least, was now found to be the case, for at a little after nine, while all of us were lying in the waggons, the dogs commenced a barking and howling : the whole of the oxen suddenly made efforts to get loose, and began to express that peculiar kind of uneasiness, which, in a very intelligible manner, told us that a lion was not far off. There is probably something in the smell of this beast quite different from that of others, by which, at a great distance, especially if to windward, his prey perceive his approach, and are warned to escape their danger by instant flight. It was this natural or instinctive principle to fly, which occasioned our oxen to struggle and endeavour to get loose ; but, fortunately for them, the strength of the reins prevented their doing this. Yet their efforts to disengage themselves were so violent, that my waggon was in great risk of being overturned ; and for some time it was unsafe to remain in it. A fire is generally sufficient to hold a lion at a distance ; but ours was at this time extinguished by rain, on which account he pressed close upon us. Fortunately, some muskets, fired at random, or aimed only by guess, had the effect not only of keeping him off, but of quieting in a great degree the

restlessness of the cattle. The Hottentots say, that the oxen have sagacity enough to know that the discharge of muskets, under such circumstances, is for the purpose of driving away their dreadful enemy, and whatever may be the notions of these poor animals on the subject, such is certainly the effect produced on them, as I often myself witnessed on subsequent occasions. Perhaps it is, that a certain instinct they may possess, enables them to discover that the beast does actually retreat when muskets are fired off. We could discover, from an unusual and peculiar barking of the dogs, that he continued prowling round us till midnight ; but his fears to encounter man were the only obstacle to prevent his carrying off his prey : and finding it thus too strongly protected, he at last withdrew." BURCHELL'S *Travels in Southern Africa*, vol. i. p. 450.

PSALM xxii. 16. *For dogs have compassed me.*] "The dog," says POIRET (*Travels in Barbary*, vol. i. p. 253.), "loses in Barbary, as in the East in general, a part of those social qualities which make him the friend of man. He is no longer that domestic, mild, insinuating animal, faithfully attached to his master, and ever ready to defend him, even at the expense of his life. Among the Arabs he is cruel, bloodthirsty, always hungry, and never satisfied. His look is savage, his physiognomy ignoble, and his appearance disagreeable. The Moors grant him, indeed, a corner of their tent ; but this is all. They never caress him, never throw him any thing to eat. To this treatment, in my opinion, must the indifference of the dogs towards their master be ascribed. Very often they have not even any master. They choose a tent as a place of refuge ; they are suffered to remain there, and no further notice is taken of them. Refuse, carrion, filth, every thing is good enough for them, if they can but appease their hunger. They are lean, emaciated, and have scarcely any belly. Among themselves they seldom bite each other ; but they unite against the stranger who approaches the Arab tents, furiously attack him, and would tear him to pieces if he did not

seek safety in flight from this starved troop. If any person were unable to defend himself, or had the misfortune to fall, he would be in danger of being devoured, for these dogs are very greedy after human flesh." D'ARVIEUX (*Manners of the Bedouin Arabs*, p. 86.) also observes, that the Bedouin Arabs keep a great number of dogs, which run about in and out of the camp, begin to bark at the least noise they hear, and answer each other. "These dogs," says he, "are not accustomed to see people walking about late at night, and I believe that they would tear any one in pieces who should venture to approach the camp." — "In Morocco," says HÖST (*Travels*, p. 294.), "there are dogs in abundance; and as the greater part of the Moors have scarcely enough to live on for themselves, much less to feed dogs, they suffer them to lie about the streets so starved that they can hardly hang together, and almost devoured by fleas and vermin. But these dogs, which do not move during the daytime, though they are frequently trodden on, are so insupportable in the night, not only on account of their barking, bellowing, and cries, but also because they are so savage and sleep so little, that nobody is able to go through the streets without a watchman.

"During all the long tour through this dreary and melancholy city, (Alexandria, in Egypt,) Europe and its liveliness was pictured to me only by the bustle and by the activity of the sparrows. I here no longer recognised the dog, that friend of man, the attached and faithful companion, the lively and honest courtier; he is here a gloomy egotist, unknown to the host under whose roof he dwells, cut off from human intercourse, without being less of a slave; he does not know him whose house he protects, and devours his corpse without repugnance. The following circumstance will fully paint his character. In the evening of the day on which I arrived at Alexandria, I went to our ship to supply myself with clean linen. It was eleven o'clock at night when I came again on shore, and I was half a league from my quarters. I was obliged to go through a city

taken only that morning by storm, and in which I did not know a street. No reward could induce my man to quit his boat and accompany me. I undertook the journey alone, and went over the burying-ground, in spite of the manes, as I was best acquainted with this road. At the first habitations of the living, I was attacked by whole troops of furious dogs, who made their attacks from the doors, from the streets, and the roofs; and the barking resounded from house to house, from one family to another. I soon, however, observed that the war declared against me was not grounded on any coalition; for as soon as I had quitted the territory of the attackers, they were driven away by the others, who received me on their frontiers. The darkness was only lightened by the stars, and by the constant glimmer of the nights in this climate. Not to lose this advantage, to avoid the barking of the dogs, and to take a road which I knew could not lead me astray, I left the streets, and resolved to go along the beach; but walls and timber-yards, which extended to the sea, blocked up the way. After having waded through the water to escape from the dogs, and climbed over walls where the sea was too deep, exhausted by anxiety and fatigue, and quite wet, I reached one of our sentinels about midnight, in the conviction that the dog is the most dreadful among the Egyptian plagues." DENON's *Travels in Egypt*, p. 32.

PSALM xxxv. 7. *They have hid for me their net in a pit.*] This is said in allusion to the custom of digging pits, and putting nets into them, for the purpose of catching wild beasts; they were covered with straw, or dust, or such like things, that they might not be discerned.

Captain KNOX (*Historical Relation of Ceylon*, part i. chap. 6.) says, that the inhabitants of that island catch the wild boar in pits dug to a convenient depth, with sharp stakes fastened and concealed within them.

"The Arabs dig a pit where the lions are observed to enter, and covering it slightly with reeds, or small branches of trees, they frequently decoy and take them.

*Pliny* has taken notice of the same practice." SHAW'S *Trav.* p. 172. 4to.

PSALM lix. 6. *They return at evening ; they make a noise like a dog, and go round about the city.*] This most probably refers to the howling of the dog, which is the noise most disgusting made by that animal. The howling of dogs was considered as an ominous circumstance among the ancients, and is frequently enumerated by them among prodigies. Thus VIRGIL, *Georg.* i. v. 470., says, that this prodigy appeared at the death of Julius Cæsar.

Obscœnique canes, importunæque vulucres  
Signa dabant.

OVID, *Metam.* b. xv. v. 796., has also mentioned it.

Inque foro, circumque domos, et templa Deorum  
Nocturnos ululasse canes.

APPIAN has also mentioned it in his 4th Book: — Κυνες τε γαρ ωρνοντο ομαλως, οἱα λυκοι. VIRGIL makes the dogs howl at the approach of Hecate.

Ecce autem primi sub lumina solis et ortus,  
Sub pedibus mugire solum, et juga cœpta moveri  
Sylvarum ; visæque canes ululare per umbram,  
Adventante dea. *Æn.* vi. v. 255.

Mr. PARK (*Travels in Africa*, p. 88.) says, " Some of these animals (wolves and hyænas) paid us a visit on the evening of the 27th. Their approach was discovered by the dogs of the village ; and on this occasion it is remarkable, that the dogs did not bark, but howl in the most dismal manner." Hence it was very natural for a people so superstitious as the Greeks and Romans were, to regard such an occurrence with horror, and to consider it as an ominous circumstance, for it seems that it really does indicate extreme alarm in the dog. In STEHELIN'S *Rabbinical Literature*, or, *The Traditions of the Jews*, contained in their Talmuds, and other mystical writings, vol. i. p. 222., we are told, the two following passages give a very curious rabbinical account of the different behaviour of dogs in a town, sometimes grumbling and howling, at other times gamesome and full of play. In



rabbi BECHAI's *Exposition of the Five Books of Moses*, in the Parascha Bo, fol. lxxxiv. col. 2., there is the following passage: "Our rabbins of blessed memory have said, when the dogs howl, then cometh the angel of death into the city; but when the dogs are at play, then cometh Elias into the city." And in rabbi MENECEM VON RE RANAT's exposition on the same Books, in the Parascha Bo, there is a passage running thus: "Our rabbins of blessed memory have said, when the angel of death enters into a city, the dogs do howl; and I have seen it written by one of the disciples of rabbi Jehuda the Just, that upon a time a dog did howl, and clapt his tail between his legs, and went aside, for fear of the angel of death; and somebody coming and kicking the dog to the place from which he had fled, the dog presently died." Whether the Jews have taken the notion of the cause of the howling of dogs from other nations, or other nations have taken it from them, is a matter beyond the extent of our discoveries; but it is very true, and perhaps very remarkable, that a notion of this nature prevails among the multitude in almost every nation upon earth. PLUTARCH, in his *Tract on Superstition*, says, that "Aristodemus, the king of the Messenians, was, in the war which he maintained against the Lacedemonians, so alarmed at the dismal denunciations of the prophets when the dogs howled like wolves, and a wild herd had grown near the hearth of his house, that he laid violent hands upon himself in a paroxysm of despair."

PSALM lix. 14. *Dog.*] Though dogs are not suffered in the houses in the East, and people are very careful to avoid them, lest they should be polluted by touching them, there are great numbers of them in their streets. They do not belong to particular persons, nor are they fed regularly, but get their food as they can. *Travels of ALI BEY*, vol. ii. p. 44. It is considered right, however, to take some care of them: and charitable people frequently give money to butchers and bakers to feed them; and some leave legacies at their deaths for the same purpose. LE BRUYN, tom. i. p. 361.

Dogs seem to have been looked upon among the Jews in a disagreeable light, 1 *Sam.* xvii. 43. 2 *Kings*, viii. 13. ; yet they had them in considerable numbers in their cities. They were not shut up in their houses or courts, but seem to have been forced to seek their food where they could find it. *Psalm* lix. 6. 14, 15. Some care of them seems to be indirectly enjoined upon the Jews, *Exod.* xxii. 31.

BUSBEQUIUS (*Legat. Turc. Epist.* iii. p. 178. edit. *Elzev.*) says, that “the Turks reckon a dog an unclean and filthy creature, and therefore drive him from their houses ; that these animals are there in common, not belonging to any particular owners, and guard rather the streets and districts than particular houses, and live off the offals which are thrown abroad.”

In the streets of Constantinople there is an incredible number of dogs, which appear to be all of the same race, nearly resembling our shepherd's dog. They are a great nuisance. The howlings of these hungry and half-starved animals during the night are truly hideous. As they have no masters to acknowledge them, and to administer to their wants, they have to seek their precarious sustenance abroad, which they rake up from among the filth thrown out from the houses. So defective, indeed, is the police in point of cleanliness, that these dogs and the vultures are the only scavengers in Constantinople. WITTMAN's *Travels in Turkey*, p. 17.

“The dogs, with which all Indian towns and villages abound, clear away every offal. They are numerous, noisy, and troublesome, especially to travellers. They are called pariar-dogs, have no respective owner, generally subsist upon charity, and are never destroyed. They frequently hunt in large packs, like the jackals, which they resemble in many other respects.” FORBES's *Oriental Memoirs*, vol. iii. p. 67.

“The dogs, less fortunate than the cats, have no masters : they are left to prowl about the streets in search of whatever food they can collect. They are very numerous, and many hundreds were shot by the French in

different towns. They are very savage at Alexandria, being a mixed race of the dog and the jackal. I have been attacked by them more than once at night, in passing by a burying ground." WALPOLE's *Memoirs of Turkey*, vol. i. p. 397.

Dr. RUSSELL remarks concerning *Aleppo* (*Nat. Hist.* p. 60.), that *dogs abound in their streets without any owners, and live upon the most putrid substances.* Comp. SANDY's *Travels*, p. 45. *Complete System of Geography*, vol. ii. p. 8. Baron DU TOTT's *Memoirs*, vol. i. p. 209. edit. Robinson. VOLNEY, *Voyage*, tom. i. p. 216. tom. ii. p. 355. KINNIER's *Travels in Asia Minor*, p. 102.

PSALM cxliv. 13. *That our sheep may bring forth thousands and ten thousands in our streets.*] Sheep are remarkable for their great fruitfulness, whence they are said to bring forth thousands, yea, infinite multitudes, and the pastures are said to be clothed with sheep. *Psalm lxxv.* 14. BOCHART (vol. ii. pp. 432. 510.) has shown, that the Eastern sheep not only bring forth two at a time (*Solomon's Song*, iv. 2.), but sometimes three or four, and that twice a year. Sir T. BROWN also observes (in *Miscellany Tracts*), that "we must not judge of the sheep of Palestine by ours. The sheep of that country often bring forth two young ones, and sometimes three or four."

PROV. xxii. 13. *The slothful man saith, There is a lion without; I shall be slain in the streets.*] The sluggard is fond of sleep; and, to excuse his slothfulness, he makes use of the pretence, when he is to go out of his house in the morning dawn, and to follow his business, that he might fall a prey to one of the wild beasts which prowl about during the night. When it becomes dark, the people of the East shut themselves up in their houses, for fear of the wild beasts. Thus ALAVAREZ, in his *Account of Ethiopia*, says, that "in Abyssinia, as soon as night sets in, nobody is to be seen abroad for fear of wild beasts, of which the country is full."

PROVERBS, xxvi. 13. *The slothful man saith, There is a lion in the way, a lion is in the streets.*] "Two Hot-tentots, with their waggons, were hastening on ahead of

us, that they might be the first to get to the water: but we had not missed them long after the first dawn of twilight, before one of them came back in a great hurry for help to drive out of their road a large lion, which they perceived lying before them in their road. They had endeavoured to rouse him up, yet were themselves too much alarmed to fire, lest, through the dubious light, they might unfortunately miss their aim, and he should return the compliment by springing upon them. Although the beast would not oblige them by getting out of the way, he favoured them with a roar, which had the effect of making them halt till we came up; when the noise of so many waggons approaching, caused him to move off without molesting us." *BURCHELL's Travels in Southern Africa*, vol. i. p. 306.

ISAIAH, i. 3. *The ox knoweth his owner.*] In Lithuania and Muscovy, as soon as the sun has risen, the herdsman daily winds his horn: on the well-known signal, the stalls being instantly opened, the horses, mules, asses, goats, heifers, and bulls, obey the summons without reluctance. As soon as they are assembled in a body, he marches at the head of them, whilst they obsequiously follow their leader into such meadows as he sees most convenient for them. By a second signal they are led to water, and by a third reconducted home again; where each repairs to his own proper stall, without the least disorder or confusion. *Nature Delineated*, vol. iii. p. 25.

ISAIAH, v. 28. *The hoofs of their horses.*] "The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and was unknown to the ancients, as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine, who could not have passed over a matter so obvious, and of such importance, that now the whole science takes its name from it, being called by us farriery. The horse-shoes of leather and of iron which are mentioned, the silver and the gold shoes with which Nero and Poppea shod their mules, used occasionally to pre-

serve the hoofs of delicate cattle, or for vanity, were of a very different kind ; they enclosed the whole hoof, as in a case, or as a shoe does a man's foot, and were bound or tied on. For this reason the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse. For want of this artificial defence to the foot, which our horses have, *Amos* (vi. 12.), speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen. These circumstances must be taken into consideration, in order to give us a full notion of the propriety and force of the image by which the prophet sets forth the strength and excellence of the Babylonish cavalry, which made a great part of the strength of the Assyrian army. BISHOP LOWTH.

ISAIAH, xiii. 14. *It shall be as the chased roe.*] To hunt the antelope is a favourite amusement in the East ; but which, from its extraordinary swiftness, is attended with great difficulty. On the first alarm, it flies like an arrow from the bow, and leaves the best mounted hunter, and the fleetest dog, far behind. The sportsman is obliged to call in the aid of the falcon, trained to the work, to seize on the animal, and impede its motions, to give the dogs time to overtake it. Dr. RUSSELL (*Hist. of Aleppo*, vol. ii. p. 153.) thus describes the chase of the antelope : “ They permit horsemen, without dogs, if they advance gently, to approach near, and do not seem much to regard a caravan that passes within a little distance ; but the moment they take the alarm, they bound away, casting from time to time a look behind : and if they find themselves pursued, they lay their horns backward, almost close on the shoulders, and flee with incredible swiftness. When dogs appear, they instantly take alarm ; for which reason the sportsmen endeavour to steal upon the antelope unawares, to get as near as possible before slipping the dogs ; and then, pushing on full speed, they throw off the falcon, which, being taught to strike or fix upon the cheek of the game, retards its

course by repeated attacks, till the greyhounds have time to get up."

ISAIAH, xiii. 21, 22. *But wild beasts of the desert shall lie there, &c.*] "A hall of immense size was discovered about the beginning of the last century, concealed under the ruins of its own massive roof. The pillars of Verde Antico, that supported its vaults; the statues that ornamented its niches; and the rich marbles that formed its pavement, were found buried in rubbish, and were immediately carried away by the Farnesian family, the proprietors of the soil, to adorn their palaces, and furnish their galleries. This hall is now cleared of its incumbrances, and presents to the naked eye a vast length of naked wall, and an area covered with weeds. As we stood contemplating its extent and proportions, a fox started from an aperture, once a window, at one end, and crossing the open space, scrambled up the ruins at the other, and disappeared in the rubbish. This scene of desolation reminded me of Ossian's beautiful description, 'the thistle shook there its lonely head; the moss whistled to the gale; the fox looked out from the windows; the rank grass waved round his head;' and almost seemed the accomplishment of that awful prediction, *Isaiah*, xiii. 21, 22." EUSTACE'S *Classical Tour*, vol. i. p. 379.

ISAIAH, xxi. 7. *A chariot of camels.*] Amongst the Nagay Tartars in the Crimea, we saw a great many buffaloes and camels; several of the latter we met drawing in their two-wheeled carts, a service for which I should think them not so well adapted as for bearing burthens. And although a chariot of camels is mentioned by *Isaiah*, I do not remember having heard of such a practice elsewhere. *Bishop Heber's note on CLARKE'S Travels in the Crimea*, p. 576.

ISAIAH, xxxii. 20. *Blessed are ye that sow beside all waters; that send forth thither the feet of the ox and the ass.*] CHARDIN says, "This exactly answers the manner of planting rice, for they sow it upon the water; and before sowing, while the earth is covered with water,

they cause the ground to be trodden by oxen, horses, and asses, which go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water."

"The rice grounds are inundated from the time of sowing, nearly to harvest. The seed is commonly cast upon the water. When the rice-plants are about two feet high, they are transplanted." Dr. CLARKE's *Travels in Egypt*, vol. iii. p. 30.

"Rice is sown in Lower Egypt from the month of March to that of May. During the inundation of the Nile, the fields are covered by its waters; and, in order to detain them there as long as possible, small dikes, or a sort of raised embankments, are thrown up round each field, to prevent them from running off. Trenches serve to convey thither a fresh supply; for, in order to make the plant thrive, its roots must be constantly watered. The ground is so moistened, that in some places a person sinks in half way up to his chin. Rice is nearly six months before it comes to maturity, and it is generally cut down by the middle of November. In Egypt the use of the *flail* is unknown. To separate the grain from the straw, the inhabitants prepare, with a mixture of earth and pigeons' dung, spacious floors, well beat, and very clean. The rice is spread thereon in thick layers. They then have a sort of cart, formed of two pieces of wood joined together by two cross pieces; it is almost in the shape of sledges, which serve for the conveyance of burdens in the streets of our cities. Between the longer sides of this sledge are fixed transversely three rows of small wheels, made of solid iron, and narrowed off towards their circumference. On the fore part, a very high and very wide seat is clumsily constructed. A man sitting there drives two oxen, which are harnessed to the machine, and the whole moves on slowly, and always in a circular direction, over every part of the heap of rice, until there remains no more grain in the straw. When it is thus beat, it is spread in the air to be dried. In order to turn it over, several men walk abreast, and each

of them with his foot makes a furrow in the layer of grain, so that in a few moments the whole mass is moved, and that part which was underneath is again exposed to the air." SONNINI'S *Travels in Egypt*, p. 145.

ISAIAH, lxiii. 13, 14. *That led them through the deep, as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the spirit of the Lord caused him to rest : so didst thou lead thy people, to make thyself a glorious name.]* The metaphor here used by the prophet is taken from the conduct of the wild Arabs, in retiring from, and eluding the pursuit of, their enemies.

The Arab horses are now remarkable for the surprising swiftness with which they withdraw themselves out of the reach of mighty princes, who have sometimes attempted to pursue them. The great emir of Mount Carmel had a mare, (for it seems they ride them in preference to stallions, or even castrated horses, as best suiting them, on account of their greater silence, gentleness, and ability to bear fatigue, hunger, and thirst, which qualities they have found from experience they possess above the males of that species ; I say this prince had a mare,) whom he would not have parted from for five thousand crowns, having carried him three days and three nights together without eating or drinking, and by this means delivered him out of the hands of those that pursued after him. *Voy. dans la Pal.* ch. xi. p. 163.

Such an account of the horse of the wilderness takes away all meanness from this part of the representation of the prophet (v. 13.), and throws the utmost liveliness into the description of the withdrawing of Israel through the Red Sea, from Pharaoh, and escaping out of his hands when he pursued after them with a great army, and in a terrible rage ; yet they were brought off, by a divine interposition resembling the amazing escapes of the wild Arabs of the desert out of the hands of mighty princes, that have sometimes attempted to overtake them ; especially when we add, that other Eastern horses are used to move slow, in great pomp, and are very magnificently



harnessed. After this latter manner the Turks are accustomed to ride (NIEBUHR, *Descrip. de l'Arabie*, p. 144.), while speed is what the Arabs of the desert are chiefly concerned about.

If they are not so sure-footed as the mule, which Dr. Shaw affirms (p. 166.), it will account for the mention of not stumbling in this verse, comparing the escaping of the Israelites from Pharaoh to the escape of the Arabs of the wilderness, on the account of its suddenness; remarking, at the same time, that no ill accident attended them in this retreat, which sometimes overtakes the swiftest and the surest footed horses.

With respect to the herds going down into the valley, it may be understood two different ways; but each of them a continuation of the same image, of the escape of Arabs from their pursuers.

"They decamp upon an alarm," D'ARVIEUX tells us (according to *De la Roque's* account), "in two hours' time, marching all of them off with their cattle (their herds and their flocks), and their families, with their baggage loaded on bullocks, mules, or camels, and immediately plunge into the deserts." *Voy. dans la Palestine*, p. 190. As this is done to secrete themselves from their pursuers, however proper and agreeable the hills may be for feeding their cattle, it must be more agreeable for them to withdraw, on such occasions, into some deep sequestered valley, the better to conceal themselves from their enemies that may endeavour to follow them, preferring this to any other place; which is probably what the prophet here refers to.

It is into such places the Arabs of Barbary, at least, retire, when they want to lie concealed, according to Dr. SHAW, who informs us, in the preface to his *Travels*, p. 17., "that about the middle of the afternoon they began to look out for the encampments of the Arabs, who, to prevent such parties as theirs from living at free charges upon them, took care to pitch in woods, valleys, or places the least conspicuous; and that, indeed, unless they discovered their flocks, the smoke of their tents, or

heard the barking of their dogs, it was sometimes with difficulty, if at all, they were found."

JER. iv. 7. *The lion is come up from his thicket.*] "Having quickly armed ourselves, and left Philip in charge of my waggons, we briskly pushed our way between the thickets, winding through the willow grove, and crossing many a deep ravine. Every where the enormous foot of the hippopotamus had imprinted the earth with holes. Gert, who had never seen a zee-koe, a sea-cow, as the colonists call this animal, enjoyed the trip as much as myself, both equally anxious to gratify our curiosity. He had been less a traveller than any of the rest of my men; and, therefore, like myself, had the greater novelty to expect. As we hurried on, our conversation was on nothing but the sea-cow; and his animation, excited by the subject, to a higher pitch than usual, exceedingly pleased and amused me. Thus beguiling the time, my attention was diverted from the flowers that decked our path, or the birds that enlivened the branches above our heads. Suddenly he stopped, and crying out with some emotion, Look here, Sir, I turned my eyes downwards, and saw the recent footmarks of a lion which had been to drink at the river, apparently not more than an hour before. This gave a check to our dialogue on the hippopotamus; and in a lower and graver tone of voice, he talked now only of lions, and the danger of being alone in a place so covered with wood. That, which a minute before had been praised as a delightful shady path, was now viewed as the lurking place of lions, and of every formidable beast of prey." BURCHELL'S *Travels in Southern Africa*, vol. i. p. 409.

JER. xlix. 19. *Behold he shall come up like a lion from the swelling of Jordan against the habitation of the strong.*] The comparison used by the prophet in these words will be perfectly understood by the account which Mr. MANUDRELL gives of the river Jordan. "After having descended," says he, "the outermost bank of Jordan, you go about a furlong upon a level strand, before you come to the immediate bank of the river.

This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c., that you can see no water till you have made your way through them. In this thicket anciently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves, whose being washed out of the covert by the overflowings of the river gave occasion to that allusion, *He shall come up like a lion from the swelling of Jordan.*" *Journey from Aleppo to Jerusalem*, p. 82. Corresponding with this account, AMMIANUS MARCELLINUS (lib. xviii. cap. 17.) tells us, that "lions without number range through the reeds and shrubs of the rivers of Mesopotamia."

"The bank of the Euphrates is extremely low in the country called *Um el chauzer*, where one finds an extraordinary quantity of bulrushes, and in the same place a great number of wild boars." NIEBUHR, *Voyage*, tom. ii. p. 201.

"There are close thickets all along the edge of the stream (the Jordan) as well as upon this lower plain, which would afford ample shelter for wild beasts; and as the Jordan might overflow its banks when swoln by rains sufficiently to inundate this lower plain, though it could never reach the upper one, it was most probably from these that lions were driven out by the inundation which gave rise to the prophet's simile." BUCKINGHAM'S *Travels in Palestine*, p. 314. See also DODWELL'S *Tour through Greece*, vol. i. p. 213.

In some places the banks of the river Jordan are so covered with tamarisks, willows, and other trees and bushes, that it requires some pains to make way through them, and come at a sight of the water: these woods are said to be a covert for lions, and other beasts of prey, which are driven out at the time of the overflowing of the river. THOMSON'S *Trav. in the Holy Land*, vol. ii. p. 21.

DAN. vi. 7. *He shall be cast into the den of lions.*] "In Morocco the king has a lions' den, into which men, particularly Jews, are sometimes thrown; but the latter generally come off unhurt, because the keepers of these

animals are Jews, who may safely be with them, with a rod in the hand, if they only take care to go out backwards, as the lion does not suffer any one to turn his back upon him. The other Jews do not let their brethren remain longer than a night among the lions, as they might otherwise become too hungry ; but ransom them with money, which is, in fact, the king's object." Höst's *Account of Morocco and Fes*, p. 290. In another place in the same work (p. 77.), we find the following description of the construction of this lion's den:—"At one end of the royal palace there is a place for ostriches and their young ; and beyond the other end, towards the mountains, there is a large lions' den, which consists of a large square hole in the ground, with a partition, in the middle of which there is a door, which the Jews, who are obliged to maintain and keep them for nothing, are able to open and shut from above, and can thus entice the lions, by means of the food, from one division to the other, to clean the other in the mean time. It is all in the open air, and a person may look down over a wall which is a yard and a quarter high."

HAB. i. 8. *Their horses also are swifter than the leopards.*] Leopards tamed and taught to hunt are, it is said, made use of in the East for that purpose, and seize the prey with surprising agility. LE BRUYN tells us (tom. ii. p. 154.), that he had often seen the bashaw of Gaza go to hunt jackals, of which there are great numbers in that country, and which he took by means of a leopard trained to it from its youth. The hunter keeps it before him upon his horse, and when he meets with a jackal, the leopard leaps down and creeps along till he thinks himself within reach of the beast, when he leaps upon it, throwing himself seventeen or eighteen feet at a time.

"They have a peculiar method of hunting antelopes in different parts of the kingdom of Guzuret with leopards, which are trained up for the purpose. The hunters are on horseback ; the leopard, hoodwinked, is put into a covered hunting cart, which is drawn by oxen ; the

keeper is likewise in the cart unseen, with the reins leading through lattice doors ; they go on slowly, the huntsmen keeping at a good distance behind. As antelopes are plenty in this country, it is not long before they see some ; they are generally discovered in pairs, and sometimes in herds. As soon as the person in the cart discovers them, he puts out a small red flag on the hinder part of the cart, as a signal to the huntsman, and keeps advancing. The antelopes not being afraid of the oxen or the cart, pursue their grazing ; when the cart comes near, it stops : the man, taking off the leopard's blind, shows him the antelopes, which he is always eager to pursue. He is accordingly let loose, and springs out of the cart amongst them. The flag is then taken in, on which the huntsman comes galloping up, and the cart goes on at a brisk pace. The leopard always singles out one, nor will he turn to the right or left to seize another, should it fall in his way. The antelope, at first, runs much faster than the leopard ; but being frightened, he frequently springs up, always falling on his feet : these efforts oblige him to slacken his pace ; whereas the leopard pursues uniformly, till he overtakes his prey, when he tumbles him over, and seizing him by the throat, sucks out his blood till he is weary or satiated. The keeper always carries in the cart a joint of mutton, which is thrown to the leopard after he has sucked the blood, otherwise he would not let go his hold until he had satisfied his hunger. Sometimes it happens that the keeper does not come up in time to prevent the antelope from being mangled. Some antelopes will run three quarters of an hour, others not half the time ; and it often happens that through fright he is sooner overtaken. As soon as the leopard's hunger is satisfied, he is led tamely to the cart, into which he springs, and is as quiet as a lamb." PARSONS' *Travels in Asia*, p. 254.

ZEPH. ii. 14. *Flocks shall lie down in the midst of her, all the beasts of the nations : both the cormorant and the bittern shall lodge in the upper lintels thereof.*] *Knobs or chapiters*, marg. CHARDIN (tom.iii. p.108.), de-

scribing the magnificent pillars that he found at Persepolis, tells us that the storks (birds respected by the Persians) make their nests on the tops of these columns with great boldness, and are in no danger of being dispossessed.

“At present the village (Bournabat) is chiefly composed of very elegant country houses, built in the European fashion, belonging to the merchants of Smyrna. It contains one open space, surrounded by a few neat shops, and shaded by several large and aged cedar trees, whose branches are hung with storks’ nests. These birds had arrived from their winter quarters nearly at the time when we passed into Asia. They were stalking about on the flat roofs of the houses, and even in the streets of Bournabat, perfectly unmolested. Such, indeed, is the attachment of the storks to the habitation of man, that I do not recollect to have ever seen their nests in any tree at a distance from some human dwelling; and they build even in the tops of mosques and inhabited houses. The traveller, in his walks amidst the ruins of ancient cities, is often awakened from his reverie by the loud chatterings of one of these domestic birds, perched on the fragment of a column, or on the shed of the solitary shepherd.” *Hobhouse’s Jour. through Albania*, p. 640.

*ZECH. xiv. 20. Bells of the horses.*] “The finest breed of Arabian horses is in this country, and has furnished us with those we make use of for the turf. They are here chiefly articles of luxury, used only in war, or for parade. The governor has a large stud opposite the house where I live, which affords me much pleasure, as I pay them frequent visits. They are small, but finely shaped, and extremely active. Of this I had an opportunity of judging yesterday, when the cavalry had a field day in the great square, which, from the mode of exercise, called to my mind the idea of our ancient tilts and tournaments. The horses were sumptuously caparisoned, being adorned with gold and silver trappings, bells hung round their necks, and rich housings. The riders were in handsome Turkish dresses, with white turbans, and

the whole formed to me a new and pleasing spectacle.”  
 ROOKE'S *Travels to the Coast of Arabia Felix*, p. 82.  
 EWALDI, *Emblemata Sacra*, vol. iii. p. 189.

MATT. xxi. 7. *And brought the ass, and the colt, and put on them their clothes, and they set him thereon.*] “The fellahs, or peasants, who were engaged in cultivating the fields in the neighbourhood, observed our landing, and brought down their miserable asses, without saddles or bridles, to help us through the sand. The place of saddles was supplied by their thick woollen plaids, which were folded and laid on the backs of the animals; and as the Egyptian ponies require more driving than curbing, they were guided by the same instrument by which they were knocked and goaded along on their journeys.” RICHARDSON'S *Travels along the Mediterranean*, vol. i. p. 120.

LUKE, ii. 8. *There were in the same country shepherds abiding in the fields, keeping watch over their flock by night.*] Almost all the nomade tribes of the East confine their flocks during the night in pens. Thus LICHTENSTEIN (*Travels in Southern Africa*, p. i. p. 439.) says of the Caffres. In the neighbourhood of their huts there are places hurdled in, where the cattle are enclosed during the night, to secure them from the attacks of the wild beasts. In some kraals they have a common pen for all the cattle, which in the daytime, when the cattle are at pasture, serves for public meetings.

JOHN, x. 3. *He calleth his own sheep by name.*] “In the course of my evening's walk, I fell in with the crowded pen, in which were two girls employed in milking the sheep. Observing that they were upwards of fifty in number, and that such as had been milked were soon lost among those that were unmilked, I asked how it was possible for them to distinguish the sheep with so much ease. O, said they, we know them all by name; a reply, which at once brought to my recollection and illustrated that endearing part of the character of the Lord Jesus, that Great Shepherd of the sheep, *he calleth his own sheep by name.*” Dr. HENDERSON'S *Iceland*, i. 189.

JOHN, x. 11. *I am the good shepherd.*] That this allusion was very pertinent with regard to the persons to whom Christ addressed his discourse, the condition and custom of the country may convince us. The greatest part of the wealth there consisted in sheep; and the examples of Jacob and David in particular are proofs that the keeping of these was not usually committed to servants and strangers, but to men of the greatest quality and substance. The children of the family, nay the masters and owners themselves, made it their business, and esteemed the looking to their flocks an employment no way unbecoming them. Hence, probably, came the frequent metaphor of styling kings the shepherds of their people; hence also the prophets described the Messiah in the character of a shepherd; and Christ, to show that he was the person intended, applies the character to himself. The art of the shepherd in managing his sheep in the East was different from what it is among us. We read of his going before, leading, calling his sheep, and of their following and knowing his voice. Such methods were doubtless practised by them, but have not obtained amongst us in the management of our flocks. See *Gen.* xxix. 9. 1 *Sam.* xvi. 11. xvii. 15. 2 *Sam.* xiii. 23.

The Kaffers of southern Africa have taught even cows and oxen to obey a whistle. "Towards the setting of the sun, the whole plain was covered with cattle, which in vast herds were brought in from every quarter, at the signal of command given by a particular kind of whistling noise made with the mouth; at another whistle the milch cows separated from the herd, and came forward to have their milk drawn from them: this operation, and the management of the dairy, form a part of the employment of the men. In the morning a different kind of whistle sent them out to graze. In fact, the Kaffers and their cattle seemed perfectly to understand each other." *BARROW'S Travels in Africa*, i. 121.

"They sometimes use a small whistle, made of the bone of some animal, for giving the necessary instructions to their cattle when at a distance." *Ib.* p. 169.



“ The younger part of the family are sometimes employed in breeding ducks ; these stupid birds here acquire an astonishing degree of docility. In a single vessel are sometimes many hundreds, which, like the cattle of the Kaffers in southern Africa, on the signal of a whistle, leap into the water, or upon the banks to feed, and another whistle brings them back.” BARROW’S *Travels in China*, p. 559.

The Laplanders give names to their rein-deer : when a traveller in that country requested to have some rein-deer, to prosecute his journey, the master of a herd blew a horn, which immediately brought sixteen or seventeen of these animals to his hut ; when every thing was prepared for departure, the host muttered into their ears some words, which he gravely said were intended to inform the animals of the direction in which they were to travel, and custom had so familiarised the sound to their ears, that they began their journey as soon as each separately had received the charge.

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## CHAP. XV.

### BIRDS, INSECTS, AND REPTILES.

GENESIS, xlix. 17. *Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that the rider shall fall backward.*] “ I was hurrying forward, when on a sudden my camel stopped short : I spoke to it, but without effect : I goaded it gently, but in vain : at length I struck it, and it immediately threw itself viciously upon its side, flinging me with considerable force. My guides ran up, not to assist me, but to see if their camel was hurt, and told me, without hesitation, that if I had not paid so much money for the use of it, I should have paid in person ; that a camel was of more service to an Arab than the life of a Christian ; and that

I might comparatively with impunity have struck their wives and their children. This was the camel that had been sprinkled with holy dust ; and the cause of our quarrel was its refusal to pass by a small snake that lay coiled up in the path." HENNIKER, p. 264.

DEUT. i. 44. *And chased you as bees do.*] The bee is sometimes a very formidable adversary. They were so troublesome in some districts of Crete, that, according to *Pliny*, the inhabitants were actually compelled to forsake their houses. *Ælian* reports that some places in Scythia were formerly inaccessible on account of the numerous swarms of bees by which they were infested. Mr. PARK (*Travels*, vol. ii. p. 37.) relates, that some of his associates imprudently attempted to rob a numerous hive, which they found in their way. The exasperated little animals rushed out to defend their property, and attacked them with so much fury that they quickly compelled the whole company, men, horses, and asses, to scamper off in all directions. The horses were never recovered, and a number of the asses were so severely stung, that they died next day.

1 SAM. xxvi. 20. *As when one doth hunt a partridge in the mountains.*] "About four in the afternoon we opened the valley in which Mahannah's camp was pitched. The Arabs were obliged to inquire before they could find out the direction of the camp ; and as they had only been absent a few days, some idea may be formed from this circumstance of the difficulty of attacking the tribes in the desert. As we approached we beheld a very animated and busy scene: the girls were singing, and the children busied in running down the young partridges with dogs, as they were as yet only able to fly a short distance at a time." IRBY and MANGLES' *Travels in Egypt*, &c. p. 260.

JOB, xxxix. 13. *Wings and feathers unto the ostrich.*] The feathers of herons and ostriches are now used in the countries of the East, by way of ornament, and more especially in times of rejoicing ; it is reasonable to believe the same obtained anciently, and perhaps as far back as the time of Job.

The Turks, who, according to Baron Du TOTT, make pomp the characteristic of their nation (*Memoirs*, part i. p. 235.) use these two sorts of feathers in days of parade. Thus this writer in describing what answers among them to the solemnity of a coronation, tells us, that "one set of officers, who appeared in that procession, wore an ostrich's feather on the side of their turbans (p. 119.); and that the led horses of the grand seignior were covered with very rich trappings trailing on the ground, leaving nothing to be seen but the head of the animal, of which the front was ornamented by a large plume of heron feathers" (pp. 121, 122.). Attendants of another description are said to have worn plumes of feathers shaped like a fan, above which towered those the grand seignior himself bore.

*Du Tott* has not told us what kind of feathers these last were; but other authors have informed us, that they are those of herons that the Turkish emperor himself wears in his turban, at least upon other solemn occasions. When THEVENOT saw him riding in state, upon occasion of the coming of an ambassador to him from the Great Mogul, he wore in his cap two black herons' tops, adorned with large stones, above two fingers high; the one stood upright, and the other pointed downwards. *Travels*, part i. b. x. ch. lvii.

Such great use is made of ostrich feathers, that MAILLET makes it an article of commerce, in the account he gives of what is imported into Egypt by the caravan from Nubia (*Let.* xiii. p. 197.), which brings with it the merchandise of Ethiopia. "One can hardly believe," he says, "the riches it contains. From divers parts of Africa it brings hither gold-dust, elephants' teeth, ebony, musk, civet, ambergris, ostrich feathers, several kinds of gum, and an infinity of other valuable merchandise. But its most considerable commerce consists of two or three thousand blacks, which the caravans bring to sell in Egypt, each of which, taking them one with another, is not worth less to his master than two hundred livres."

Hérons' feathers, however, are not a discriminating

mark of royalty, and confined to the heads of princes and of their horses ; THEVENOT saw them on the head of the new basha of Egypt, when he made his entry into Grand Cairo. " He wore a chiaoux cap, with two black herons' tops standing upright upon it. (Part i. book ii. chap. 23.) But they are, I think, only worn in times of prosperity." At least THEVENOT remarks, that when his predecessor quitted that government, and departed in a solemn procession, " he wore on his head a chiaoux cap, but without a heron's top." Chap. xv.

As feathers are made use of among the Turks, so they are used, we find, among the modern Arabs too. When DE LA ROQUE put himself into the dress of an Arab of figure, he had an ostrich feather near the top of his lance (*Voyage dans la Palestine*, p. 4.) ; and when the French gentlemen that waited on the king of Yemen, on account of the coffee trade, saw the procession that attended him to his public devotions, on the sacred day of the Mohammedans, they observed fifty horses, richly caparisoned, were led in view of the way in which he was to pass, and as many camels, perfectly well equipped, which had on their heads large tufts of black ostrich feathers. This was all for parade, and to do honour to the sacred day ; for they were only led before him, and several times round the place where he performed his devotions, and put to no other use. *Voy. de l'Arabie Heureuse*, p. 213.

ISAIAH, xxxiv. 15. *There shall the vultures also be gathered every one with her mate.*] " On the body of a dead ox I observed several large vultures, feeding in harmony with a number of crows. This being the first time I had seen this species, I attentively watched its manners for a long while with a telescope. It was of an imposing size ; and its solemn, slow, and measured movements, added to its black plumage, possessed something of a funeral cast, well suited to its cadaverous employment. An excellent picture of the manners of the vulture is drawn by Virgil, in his third book of the *Æneid*, in his story of the harpies, too long to be quoted here, but which the sight of these birds, and their habits,

brought immediately to my recollection, and served greatly to increase the interest with which I viewed them. There was a heaviness in their gait and looks, which made one feel half inclined to consider them rather as beasts of prey than as feathered inhabitants of the air. When not thus called forth to action, this bird retires to some inaccessible crag, sitting almost motionless in melancholy silence for days together, unless the smell of some distant carrion, or too long an abstinence, draw it from retirement, or force it to ascend into the upper regions of air, where, out of sight, it remains for hours, endeavouring to get scent of its nauseous food. These birds must possess the sense of smelling in a degree of perfection far beyond that of which we have any idea." BURCHELL'S *Travels in Southern Africa*, vol. i. p. 377.

JER. viii. 7. *The crane.*] The migration and periodical flight of birds, instinctive as they must certainly be considered, are yet peculiarly demonstrative of the providential superintendence of the Creator. The natural history of the crane furnishes striking evidence of this assertion. "Immediately after landing we were surprised and delighted with a flight of birds, which we discerned at first like a thick dark speck in the heavens, which gradually enlarged as it approached, and discovered at length the array and order of their flight. They wheeled along their airy movements in the form of a semicircle, enclosing within itself numbers of smaller circles, the component parts of which were constantly shifting their relative positions; advancing to the front, as if by a sudden impulse, then falling back to the rear, alternately occupying and giving place to others. The lively competition was constantly maintained, each of them every instant passing or passed by his fellow. All was grace and harmony, not one discordant movement throughout the whole array: every thing appeared as if regulated by a preconcerted plan, in which every member understood and performed his part with freedom and precision, alike the subordinates and the superiors. They were too high in the air for us to hear any noise from

the steerage of their wings, or to know what species of birds they were ; but we judged them to be cranes. They held on their steady flight from north to south, following the course of the river, as far as the eye could accompany them." RICHARDSON'S *Travels along the Mediterranean*, vol. i. p. 378.

JER. viii. 7. *The stork in the heaven knoweth her appointed time.*] "The storks come here (Bagdad) about the middle of March in great abundance, and return again sometime in July with their young, which are hatched here. They make their nests on the tops of the highest buildings, such as the columns of the mosques. About the middle of June they begin to teach their young to fly, the parents always attending ; and about the end of the month they begin to lengthen their flights, and are seen to go away in the morning early, and not return until evening ; this they always perform in three or four squadrons or divisions, in a very regular manner. About the middle of July they all combine about two hours before sunset in three or four divisions : they then soar higher than usual, and make several circuits about the city and adjacent country. This they repeat daily with such regularity, and seeming obedience to their chief, who always is single and foremost, that it delights and surprises every beholder. At length the 25th of July arrived, the day on which they took their final departure for this year : early in the morning they all collected and formed themselves into four divisions, and flew, or rather sailed round the city, very leisurely and not very high ; then continued hovering some time near together, as if in consultation ; and about eight in the morning they flew straight away swiftly to the N.W.

"The storks pay an annual visit to Turkey ; they arrive in vast numbers about the middle of March, and always in the night. They arrange their progress very systematically : they send forward their scouts, who make their appearance a day or two before the grand army, and then return to give in their report, after which the whole body advances, and on its passage leaves during the night its

detachments to garrison the different towns and villages on their way. Early in October they take their departure in the same manner, so that no one can know from whence they come or whither they go. They are known in the night-time to leave all the villages, and have been seen in the air like immense clouds. They leave none behind but those who from infirmity or accident are unable to fly. A person who, at the season of their departure, was in the habit of coming from the interior, told me, that on his journey the year preceding he had seen thousands and hundreds of thousands of them near the banks of a river, and that they annually assemble there, and when the general sees that his whole army is collected, he at a given moment sets them in motion, leaving a detachment, no doubt, to bring up the stragglers." *Travels in Turkey, Italy, and Russia*, by THOMAS MACGILL, p. 125.

"On the way from Tenedos (towards the end of August or beginning of September) we were amused by vast caravans or companies of cranes, passing high in the air from Thrace, to winter, as we supposed, in Egypt. We admired the number and variety of their squadrons, their extent, orderly array, and apparently good discipline." CHANDLER'S *Travels*, p. 21.

"On the 9th of March we saw a company of cranes returning from their winter quarters, flying in orderly array over Smyrna, northward. Another soon followed, and then many, some by day, when they are seen changing their figure and leader; some by moonlight, when they are heard high in air repeating their noisy signals." *Ibid.* p. 81.

JER. li. 27. *Cause the horses to come up as the rough caterpillars.*] This is generally supposed to refer to the armour with which the ancients frequently clothed the heads of their horses, on account of an imaginary resemblance to the head of a caterpillar. This practice still prevails in some parts of the world. "The Sheikh's negroes, as they were called, meaning the black chiefs and favourites, all raised to that rank by some deed of bravery,

were habited in coats of mail, composed of iron chain, which covered them from the throat to the knees, dividing behind, and coming on each side of the horse. Some of them had helmets, or rather skull caps, of the same metal, with chin pieces, all sufficiently strong to ward off the shock of a spear. Their horses' heads were also defended by plates of iron, brass, and silver, just leaving sufficient room for the eyes of the animal." DENHAM and CLAPPERTON's *Recent Discoveries in Africa*, p. 62.

REV. ix. 3. *Scorpions*.] The scorpion in the tropical climates is a foot in length. No animal in the creation seems endued with such an irascible nature. When taken, they exert their utmost rage against the glass which contains them; will attempt to sting a stick, when put near them; will sting animals confined with them, without provocation; and are cruel enemies to each other. Maupertuis put an hundred together in the same glass; instantly they vented their rage in mutual destruction, and universal carnage; in a few days only fourteen remained, which had killed and devoured all the others. It is even asserted, that when in extremity, or despair, the scorpion will destroy itself. It is said to be a common experiment in Gibraltar to take a scorpion newly caught, and surround him with burning charcoal: when he perceives the impossibility of escaping, he stings himself on the back of the head, and instantly expires. See *Deut.* viii. 15. *Ezekiel*, ii. 6. *Luke*, xi. 12. In some of the towns in Italy, and in the south of France, the scorpion is one of the greatest pests that torment mankind; yet its malignity in Europe is trifling, compared to its powers in Africa and the East.

At Corfu, "the first morning after our arrival, as soon as I awoke, I saw a scorpion on my pillow. The sting of the scorpion is not mortal in Greece, and is easily cured by the application of the oleum scorpionum, or oil in which scorpions have been infused; the animal itself mashed, and put immediately on the wound, is said to effect a rapid cure. Their virus is proportionably stronger where the climate or the season is hotter; in



parts of Africa their sting is certain death, and the town of Pescaria is deserted by its inhabitants in the summer on account of the great quantity of scorpions. JOAM. LEO, *Histor. Afric.* b. vi. In winter they are nearly in a torpid state, and their sting is less dangerous. It is said, that if a scorpion, surrounded by a circle of burning coals, finds it cannot escape, it strikes itself with its sting on the back, and immediately dies. The few scorpions I saw in Greece are about two inches in length, and generally black. I found some at Thermopylæ about half an inch longer, and of a dull yellow tint: in Italy they are extremely common, and enter the houses as soon as the first autumnal rains commence." DODWELL'S *Tour through Greece*, vol. i. p. 29.

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## CHAP. XVI.

### FRUIT AND WINE.

GEN. xlix. 22. *Joseph is a fruitful bough, even a fruitful bough by a well, whose branches hang over the wall.*] "To the northward and westward are several villages, interspersed with extensive orchards and vineyards, the latter of which are generally enclosed by high walls. The Persian vine-dressers do all in their power to make the vine run up the wall, and curl over on the other side, which they do by tying stones to the extremity of the tendril. The vine, particularly in Turkey and Greece, is frequently made to entwine on trellises, around a well, where, in the heat of the day, whole families collect themselves, and sit under the shade." MORIER'S *Second Journey through Persia*, p. 232.

JOSHUA, ix. 4. *Wine bottles.*] CHARDIN informs us, that the Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors, in leathern bottles. "They keep in them more fresh than otherwise

they would do. These leathern bottles are made of goat-skins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin without opening its belly. They afterwards sew up the places where the legs were cut off, and the tail, and when it is filled, they tie it about the neck. These nations and the country people of Persia never go a journey without a small leathern bottle of water hanging by their side like a scrip. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin." These bottles are frequently rent when old and much used, and are capable of being repaired by being bound up. This they do, CHARDIN says, "sometimes by setting in a piece; sometimes by gathering up the wounded place in manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole." MAUNDRELL gives an account exactly similar to the above. Speaking of the Greek convent at Bellmount, near Tripoli, in Syria, he says, "The same person whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day, on his own back, a kid and a goat-skin of wine, as a present from the convent." *Journey, March 12.* These bottles are still used in Spain, and called *borráchas*. Mr. BRUCE gives a description of the *girba*, which seems to be a vessel of the same kind as those now mentioned, only of dimensions considerably larger. "A *girba* is an ox's skin, squared, and the edges sewed together very artificially, by a double seam, which does not let out water, much resembling that upon the best English cricket balls. An opening is left at the top of the *girba*, in the same manner as the bung-hole of a cask; around this the skin is gathered to the size of a large handful, which, when the *girba* is full of water, is tied round with whipcord. These *girbas* generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to

prevent its being evaporated by the heat of the sun upon the girba, which, in fact, happened to us twice, so as to put us in imminent danger of perishing with thirst." *Travels*, vol. iv. p. 334.

"The water, in leaving Egypt, is commonly conveyed in goat-skins artificially prepared; but no skin can entirely prevent evaporation. On their march from Soudan to Egypt, the Jelabs oftener use ox-hides, formed into capacious sacks, and properly seasoned with tar or oil; a pair of these is a camel's load. They keep the water in a better state for drinking than the smaller, and these sacks are sold to great advantage throughout Egypt; a pair of the best kind being sometimes worth thirty piastres: they are the common instruments for conveying water from the river to different parts of each town. The camels are not allowed to partake of this store, which, after all the care that can be taken of it, is often very nauseous, from the tar, the mud which accompanies the water in drawing, heat, &c. Six of the smaller skins, or two of the larger, are generally esteemed sufficient for four persons for as many days." *Browne's Travels in Africa, Egypt, and Syria*, p. 252. See also *Sir W. Ouseley's Travels in the East*, vol. i. p. 246.

JUDGES, ix. 27. *Trod the grapes.*] In the East they still tread their grapes after the ancient manner. "August 20. 1765, the vintage (near Smyrna) was now begun, the juice (of the grapes) was expressed for wine; a man, with his feet and legs bare, was treading the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath to receive the liquor." *Chandler, Travels in Greece*, p. 2.

2 SAM. vi. 19. *Wine.*] "By way of dessert, some walnuts and dried figs were afterwards served to us, besides a very curious article, probably resembling the dried wine of the ancients, which they are said to have preserved in cakes. Those of which we now partook might be also called wine cakes. They were of the shape of a cucumber, and were made out of the fermented juice of the grape formed into a jelly, and in this state wound

round a central thread of the kernel of walnuts ; the pieces of the nuts thus forming a support for the outer coat of jelly, which became harder as it dried, and would keep, it is said, fresh and good for many months, forming a welcome treat at all times, and being particularly well adapted for sick or delicate persons, who might require some grateful provisions capable of being carried in a small compass, and without risk of injury on a journey." BUCKINGHAM's *Tr. among the Arab Tribes*, p. 137.

PSALM lxxx. 10. *The boughs thereof were like the goodly cedars.*] Dr. LOWTH proposes the following construction of this verse :

*Her shadow covered the mountains,  
And her boughs (covered) the cedars of God.*

So that the image is that of a flourishing vine, climbing up even the highest cedars, spreading itself along the branches, and covering the very top of them. This may well be allowed in the description of an allegorical vine, which is represented as stretching out her branches to the sea, and her boughs to the river, especially when compared with what KÆMPFER says of some foreign vines : *Maximum proventum vites tribuunt, quæ nulla jutæ cultura palmites per summa spargunt fastigia arborum. Amœnitat. Exot. Fascic. 2. Relat. 9. § 2. p. 390* The author of the *History of the Piratical States of Barbary* (published in 1750) informs us that some of the vines near Algiers climb to the tops of very lofty trees, and extending themselves to others, form natural bowers, p. 163. And BEVERLEY, in his *History of Virginia*, p. 116., affirms that he has seen great trees covered with single vines, and those vines almost hid with the grapes. The vine's covering the cedars might be intended to suggest an idea, not only of its extent, but of its sovereignty. A Greek poet has, from this very circumstance, represented the vine as the mistress of the trees. *Loquens cum vite (Nonnus Dionysiac, l. xii. 278.) ait illam esse dominam arborum, nam scandit per illas, tanquam per humeros famularum.* DE LA CERDA on VIRGIL, *Georg. i. v. 2.*

“The vines are not cultivated in this part of Asia in the same manner as in the wine countries, where each plant is every year pruned down to the bare stalk; they are here trained up to some tall tree, frequently a plum or an apricot; the tendrils reach the loftiest as well as the lowest branches, and the tree thus seems to be loaded with a double crop of fruit. Nothing can present a more delightful appearance than the intimately blended greens and the two species of fruit, luxuriantly mingled.” BEAUFORT’S *Karamania*, p. 49.

The Israelitish nation is described under the emblem of a vine transplanted by God from Egypt to Palestine, where it was tended by him, and flourished beautifully, and spread its branches over the whole country. When it is said in the above words, that this vine “has covered the cedars of God with its boughs” (for so LUTHER has translated it), that is, the highest and strongest cedars, which inspire awe by their appearance, the image is taken from the circumstance that in the southern countries vines usually climb up the trees. “Nothing is more pleasing,” says GMELIN (*Travels through Russia and the North of Persia*, vol. iii. p. 431.), “than to behold the growth of the vine in the (Persian) province of Ghilan. This climbing shrub thrives only in woody districts, whether level or in small eminences. It is generally found in the greatest abundance on the declivities of the mountains. There it twines over the tallest trees, farther than the eye can reach; and its branches, which are as thick as an arm, are so spread and entangled together, that in those places where it is most luxuriant, it is difficult to penetrate.” The same is stated by REINEGGS of the vines of Iberia. “The vine,” says he (*General Description of Caucasus*, vol. ii. p. 47.), “is here neither cut, pruned, nor tended; left to itself, it is generally interwoven with the branches of venerable oaks, beeches, or alders.” That the vine climbs about the elm is said by PLINY, *Nat. Hist.* b. xiv. chap. i. § 3. See VIRGIL’S *Georgics*, ii. 361.

ISAIAH, i. 8. *As a cottage in a vineyard.*] This was

a little temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchmen that kept the garden, or vineyard, during the short season while the fruit was ripening (*Job*, xxvii. 18.), and presently removed when it had served that purpose. The Eastern people were probably obliged to have such a constant watch to defend the fruit from the jackals. "The jackal," says HASSELQUIST, *Travels*, p. 277., "is a species of mustela, which is very common in Palestine, especially during the vintage, and often destroys whole vineyards, and gardens of cucumbers."

Mr. FORBES, in his *Oriental Memoirs*, says, that in many parts of Hindostan, the peasants, at the commencement of the rainy season, plant abundance of melons, cucumbers, and gourds, which are then the principal food of the inhabitants. They are not sown in garden beds as in Europe, but in open fields and extensive plains, liable to depredation by men and beasts. In the centre of the field is an artificial mount, with a hut on the top, sufficiently large to shelter a single person from the inclemency of the weather. There, amidst heavy rains and tempestuous winds, a poor solitary being is stationed, day and night, to protect the crop from thieves of various descriptions, but especially from monkeys, which assemble in large bodies. From thence the sentinel gives an alarm to the nearest village, and the peasants come out and drive them off. Few situations can be more unpleasant than a hovel of this kind, exposed, for three or four months, to thunder, lightning, and rain.

ISAIAH, lviii. 11. *Thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*] The method of watering land, whether used as gardens, or for the purposes of agriculture in general, will appear from the following extracts: — "In many places close to the river are fine level spots of ground, sown with wheat and barley, which are watered by machines, which work without any trouble when once fixed, by means of

the current in the river. Between our encampments, for these two days past, I have seen seven of these water machines, about a mile or more distant from each other, five on this side and two on the other side of the river, in Mesopotamia, as we were still in Assyria; two of them had each six wheels, the other five had only two each. They are constructed thus. In the most convenient places a wall is built, of hewn stone, and very substantial, on the bank, which is carried across toward the middle of the river, of a length suitable to the number of wheels intended to be fixed; those which have six wheels are from fifty to sixty yards in length; others in proportion. In the wall are apertures, corresponding to the number of wheels; and on this wall a channel of stone is built, through its whole length, on the west side of the wall, the current running to the east, about eighteen inches wide, and fourteen deep; passing over every aperture by means of timber placed underneath, which is a means of strengthening the walls on the upper part, the lower part, which is under water, being one solid foundation wall. The walls, with the channels over them, are built higher or lower according to the height of the banks of the river; in general about a foot higher than the bank. On each side of every aperture is fixed a large stone, which receives the two ends of the axle of each wheel, being furnished with a niche, cut in it for that purpose: the axles are inserted, lowered, or raised up, occasionally. The wheels are in diameter according to the height of the bank from the water in the river. Those which I examined this day were twenty-eight feet in diameter, and six in number. On the rim of each wheel are fastened earthen jugs, containing each about two quarts: on that which I examined were placed sixty. The wheel being moved by the current, each jug fills with water as it dips in, and empties itself as it comes up to the top into the stone channel, from whence it runs to the shore, where it is received into a channel in the earth, and from thence is distributed into various other channels, cut among the grounds, which are either

naturally level, or made so by art : those wheels, while in repair, are in perpetual motion ; when the jugs are broke, or the wheels injured, they are easily stopped and repaired, as each wheel has a separate axle : they are stopped when the ground is sufficiently watered." PARSONS' *Travels*, p. 95.

Were it not for the machines to raise water, the fertile parts would not bear any thing but once in the year, as in the hot months, from the middle of May until October, there would not be a green shrub or spot to be seen ; whereas, by this contrivance of having a continual supply of water running through their grounds and fields, the whole is productive, and the meadows green all the year round. DIODORUS SICULUS, lib. ii. c. 7., says, that at the pensile garden at Babylon, they had instruments for raising water, by which they procured a plentiful supply from the river.

These large wooden wheels are likewise used on the river Assi, or Orontes. Thus, in a *Journey from Aleppo to Damascus*, p. 31., we find, "in its course it turns eighteen great wooden wheels, called saki ; which, being fixed for the purpose in the river, raise the water to the height of two pikes (a pike is three quarters of a yard), and throw it into canals, borne upon great arches, whereby it is conveyed into the gardens without the town."

"As it may be easily conceived that the river cannot of itself overflow the lands every where in the necessary proportion, the inhabitants have been obliged, with incredible labour, to cut a vast number of canals and trenches from one end of Egypt to the other : so that almost every town and village has its canal, which is opened at the proper time, and the water successively carried to the most distant places. These canals or trenches are not permitted to be opened till the river has risen to a certain height, nor yet all at once ; for, in that case, some lands would have too much water, and others too little ; but they begin to open them according to a public regulation of measures made for that purpose."



THOMPSON'S *Travels into Egypt*, vol. ii. p. 162. The same traveller, in describing the methods of rendering the overflowing of the Nile beneficial, says, "This is done chiefly by cutting a vast number of canals and trenches, from which the lands are overflowed, and not commonly from the main body of the Nile, where the banks are high; but it is otherwise where they are low, particularly in the Delta. Canals are carried along the higher grounds, that the water may have a fall from them to the lower parts; and from the great canals it is drawn out into small channels, and conveyed all over the country. As they have dikes to keep the water out of the canals till the proper time comes to let it in, so in some of them they have contrivances to keep it in after the Nile is fallen, as well as in certain lakes, from whence they can let it out upon their lands at pleasure. However, as there are some parts of the country which lie too high to be watered by the canals, and several of their gardens and plantations require more refreshment than what they receive from the annual inundation, they make use of various means to raise water from the river, which is lodged in cisterns, or reservoirs, contrived for that purpose. This was anciently done by Archimedes' screw, or the spiral pump, which is not known at present; but they now generally use the sakiah, or Persian wheel, which is turned by oxen, and carries a rope hung with several earthen vessels, which fill as it goes round, and empty themselves at top into the cistern. Where the banks of the river are high, they frequently make a basin in the side of them, near which they fix an upright pole, and another with an axle across the top of that, at one end whereof hangs a great stone, and at the other a leathern bucket; which bucket, being drawn down into the water by two men, is raised up again by the weight of the stone, the men directing it and emptying it into the basins. Machines of both these kinds are placed along the banks of the Nile, the former chiefly in the lower, the latter in the upper parts of Egypt; the difficulty of raising water increasing in proportion as we

advance up the river. When any of their gardens or plantations want refreshment, the water is conveyed from the cisterns into several little trenches, and from thence conducted all round the beds in various rills, which the gardener easily stops by raising the mould against them with his foot, and diverts the current another way, according as he sees occasion. By this means they have the finest and most fertile gardens in the world." The machine thus employed is similar to the pacotahs in India. IRWIN (*Travels*, p. 178.) says, that at Ghinnah he saw wells that were worked by pacotahs as in India. "The pacotah is a machine of very simple construction; by the means of a very long bamboo, fixed across a mast, a single man will raise water from the depth of ten or twelve feet, by walking up and down the bamboo; during this leisure movement, the man encourages himself with a song, in which he is accompanied by his fellow, who stays below to distribute the water as it comes up in a bucket." SONNIN (p. 507.) gives an account of the same sort of machines in Upper Egypt, which he met with at a very short distance from Cairo. He says, "Here were no longer the low plains of the Delta, and of the other cultivated parts of Lower Egypt, which are fertilised by an easy mode of irrigation: the river was flowing in its natural bed between two steep shores. In order to moisten their grounds, the inhabitants are obliged to employ machines for drawing water: these are a kind of swinging levers, placed upon a horizontal cross-bar, and to which leathern buckets are fastened. A man, half covered with rags, and diverting himself with singing dismal ditties, spends the whole day in keeping one of the levers in motion, and pouring the water into troughs or trenches, which convey it to the plantations. To raise the water to the level of the ground, it often requires four or five of these machines, among which there are some double ones; that is, having two levers supported by the same cross-bar. The east shore is high and perpendicular; the west shore has an imperceptible declivity; but, owing to the length re-

quisite for the conduits, still greater labour is necessary in order to distribute the water to advantage." The same traveller likewise describes the method of raising the river water near Rosetta. "The cultivators of this part of Egypt do not employ, for the watering of their lands, the same swinging lever as seen above Cairo, where industry has made a greater progress; they make use of a sort of wheel, with a chain-pump, which, being turned by one ox, raises the waters of the Nile, and distributes them over the neighbouring fields or gardens. But, whether the construction of these hydraulic machines, though exceedingly simple, appeared too expensive to be undertaken by all the farmers, or whether they did not choose to adopt them, I observed, when a temporary irrigation only was necessary, another somewhat singular method was practised for the conveyance of the water to the cultivated grounds. Two men, seated by the river side at a certain distance from one another, each hold the end of a rope, in the middle of which is fixed a couffe, or basket, made of rushes; by a continued veering or hauling motion, which they give to the rope, the basket is filled; and at the extremity of the arch which they make it describe, it empties the water into the trench made for its reception and conveyance." P. 145.

JER. xlviii. 11. *Emptied from vessel to vessel.*] From a remark of the Abbé MARITI, it appears to be an usual practice in Cyprus to change the vessels in which their wine is kept. This is done to improve it. He says (*Travels*, vol. i. p. 227.), "These wines are generally sold on the spot, at the rate of so much per load. Each load contains sixteen jars, and each jar five bottles Florence measure. When the wine is brought from the country to town, it must be put into casks, in which there are dregs; and it is to be remarked that nothing tends more to bring it to perfection, than to draw it off into another vessel, provided this is not done until a year after it has been put into the casks."

CHARDIN says, "They frequently pour wine from vessel to vessel in the East; for when they begin one

they are obliged immediately to empty it into smaller vessels, or into bottles, or it would grow sour."

MARK, xiv. 3. *And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his head.*] CHARDIN describes the Persians as sometimes transporting their wine in buck or goat skins, which are pitched; and when the skin is good, the wine is not at all injured, nor tastes of the pitch. At other times they send it in bottles whose mouths are stopped with cotton, upon which melted wax is poured, so as quite to exclude the air. They pack them up in chests, in straw, ten small bottles in each, sending the celebrated wine of Schiras thus through all the kingdom into the Indies, and even to China and Japan.

"Each of the skins (goats'), by a very simple process, is so sewed together as to hold and preserve the new wine, which in the villages is never put into any other bottle, and seldom lasts beyond the next vintage." HOBHOUSE's *Journey through Albania*, p. 91.

The ancient Romans used pitch to secure their wine vessels. HORACE, *Carm.* lib. iii. Ode 8. This is said to have been done according to one of the precepts of Cato. But though pitch and other grosser matters might be used to close up their wine vessels, those which held their perfumes were doubtless fastened with wax, or some such cement, since they were small, and made of alabaster and other precious materials, which would by no means have agreed with any thing so coarse as pitch. To apply these remarks to the subject of this article, it may be observed that PROPERTIUS calls the opening of a wine vessel, by breaking the cement that secured it, *breaking the vessel*: —

Cur ventos non ipse rogis, ingrata, petisti?  
Cur nardo flammæ non oluere meæ?  
Hoc etiam grave erat, nulla mercede hyacinthos  
Injicere, et fracto busta piare cado.

Lib. iv. el. 7. ver. 31.

It cannot be supposed that *Propertius* meant, that

the earthen vessel should have itself been shivered into pieces, but only that its *stopple* should be taken out, to do which it was necessary to *break the cement*. Agreeable to this mode of expression, we are doubtless to understand these words of *Mark*, that *as Jesus sat at meat, there came a woman having an alabaster box of ointment of spikenard, (or liquid nard, according to the margin,) very precious, and she BRAKE THE BOX, and poured it on his head.*

The unguents, so universally esteemed in Asia, are preserved in small bottles, and boxes of onyx or alabaster; they make a conspicuous figure on the Indian toilette, and form a considerable article of traffic with the horahs and travelling merchants throughout Hindostan; especially those from the sandal and mogree; the roses of Surat are neither so abundant nor fragrant as to produce the valuable attyr. Resembling some of these, was probably the box of ointment used by the pious Mary, and the nard mentioned in the invitation from HORACE to Virgil:

Nardo vina merebere.  
Nardi parvus onyx eliciet cadum. Ode 12. 1. 4.

FORBES's *Oriental Memoirs*, vol. iii. p. 411. "Pouring sweet-scented oil on the head is common in this country. At the close of the festival of Doorga, the Hindoos worship the unmarried daughters of bramhuns, and amongst other ceremonies pour sweet-scented oil on their heads." WARD's *View of the Hindoos*, vol. ii. p. 337.

LUKE, v. 39. *Old wine.*] It was, till lately, the custom in Germany to bury earthen vessels filled with wine, at the birth of every child, not to be taken up till its marriage. WINCKELMAN's *Herculaneum*, p. 60. The old is the fermented, the intoxicating wine: the new is the unintoxicating sweet-wine, or must. From the most early ages wine is mentioned by the historians and poets, and seems to be almost coeval with the first productions from vegetables: grapes became, at first, a useful part of their aliment, and the recent expressed juices a cooling

drink ; these, by a spontaneous fermentation, soon acquiring a vinous quality, supplied them with a more grateful liquor, which strengthened and exhilarated their spirits after labour. The Indians, in the same manner, discovered similar virtues in the palm-trees; they first made incisions in the bark, with a view of drinking the cooling liquor which distilled from them; but soon found that, by being kept in vessels, it acquired different and more agreeable qualities." BARRY's *Observations, &c. on Wine*, p. 27.

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## CHAP. XVII.

### KINGS AND GOVERNMENT.

GEN. xlvii. 23. *I have bought you this day, and your land, for Pharaoh.*] The accounts which DIODORUS SICULUS (lib. i.) gives of the ancient constitution of Egypt corroborates the statement here made. He says, that the land was divided into three parts: one belonged to the priests; with this they provided all sacrifices, and maintained all the ministers of religion. A second part was the king's, to support his court and family, and supply the expenses of war. The remainder of the land belonged to the people, who appear to have been all soldiers, liable, at the king's expense, to serve in all wars for the preservation of the state.

"About the 23d of August, the peasants began to plough the ground in the vicinity of Ispahan. An old ploughman, who was at work near the village of Sheheristan, informed us, that the field which he was ploughing belonged to the government, but that he had rented it from the Ameen-ad-dowlah, upon the following terms. He provided his own oxen and plough, and the Ameen-ad-dowlah the corn-seed and the ground. At the harvest, the Ameen-ad-dowlah got three fourths of

the produce, and he the remaining fourth. We afterwards learnt that the whole of the land about Ispahan was farmed in the same manner." MORIER'S *Second Journey through Persia*, p. 154.

In China the emperor is considered as the proprietor of the soil. Sir G. STAUNTON (*Embassy*, vol. ii. p. 8.) says, that "no slight magnificence was displayed, and no expense seemed to be spared in the treatment of the embassy; the cost of all which could be wanted, the emperor chose should be borne by himself; upon this grand idea, that the whole empire was as his private property and dwelling, in which it would be a failure of hospitality to suffer a visiter (for as such an ambassador is always considered by the Chinese) to be at the least charge for himself, or for his train, while he continued there."

"The same authority informed me, that Sesostris made a regular distribution of the lands of Egypt: he assigned to each Egyptian a square piece of ground, and his revenues were drawn from the rent, which every individual annually paid him. Whoever was a sufferer by the inundation of the Nile, was permitted to make the king acquainted with his loss: certain officers were appointed to inquire into the particulars of the injury, that no man might be taxed beyond his ability." HERODOTUS, b. ii. c. 109. Thus, the taxes which are annually paid by the Chinese landholder, are often remitted by the emperor in cases of inundation; certain officers always personally visit the spot, that the quantity of damage may be ascertained before any remission is granted.

"The law respecting property in the Crimea remains precisely, or with little variation, the same as originally established by the Russians at the time of the subjugation. Every male soul settling on an estate is bound to give to the proprietor of it eight days' labour in the year. In return for this, he has the privilege of grazing all his horses, cattle, &c. For whatever land he may plough, he gives one tenth of the produce to the proprietor of the soil; and for hay, according to the abundance of

the season, from one third to one half. Both hay and corn must be carried home to the yard of the proprietor, who goes himself into the field to see them sent." *HOLDERNESS on the Manners of the Crim Tartars*, p. 5.

This agrees with what *Herodotus* and *Diodorus Siculus* have said of the management of the lands belonging to the Egyptian priests. Every temple, or every settlement of priests, had extensive lands, which were the original territory, and consequently the common property of the whole settlement. These lands were let at a moderate rent, and from the revenues a common treasury was formed, the administration of which was intrusted to certain persons, who were also of the caste of priests. From this common treasury the provisions for the families of the priests, belonging to each temple, were paid; they had free maintenance for themselves and those who belonged to them. "So many dishes," says *HERODOTUS*, "are daily dressed for them, of such kinds of meat as their principles allow them to eat, and so much wine given them, that they do not need to expend any of their private property for their support." These lands of theirs were of course free from all imposts and taxes. *HEEREN'S Ideas on the Policy, &c. of Ancient Nations*, vol. ii. div. i. p. 572.

*EXOD. i. 11. Therefore they did set over them task-masters, to afflict them with their burdens.*] Similar measures of despotism are also to be found in the East, in more modern times. *ROBERT KNOX*, in his *Description of Ceylon*, says, "that the king of Ceylon often employs his people on immense works which can scarcely be accomplished in several years, that he may accustom them to servitude, and thus prevent them from rebelling against him, which they, perhaps, would do, if they had less employment. For this reason he never suffers his people to be idle, but is always thinking of some new employment for them."—*ARISTOTLE (Polit. v. 11.)* says, that "it is the custom of tyrants to oppress their subjects, that they might not be obliged to maintain a guard, and that the people, chained down by daily labour, might



not have time to contrive plans of rebellion." Tarquin the Proud, out of mistrust, employed the Roman people in hard labour, particularly in digging the subterraneous canals or drains in the city of Rome. LIVY, i. 56.

DEUT. xxi. 19. *Gate.*] The gates of cities, in these days, and for many ages after, were the places of judicature and common resort. Here the governors and elders of the city went to hear complaints, administer justice, make conveyances of titles and estates, and, in short, to transact all the public affairs of the place. And from hence is that passage in the Psalmist, *They shall not be ashamed when they speak with the enemies in the gate.* Psalm cxxvii. 5. It is probable that the room, or hall, where the magistrates sat was over the gate, because Boaz is said to go up to the gate; and the reason of having it built there seems to have been for the conveniency of the inhabitants, who, being all husbandmen, and forced to pass and repass every morning and evening, as they went and came from their labour, might be more easily called, as they went by, whenever they were wanted to appear in any business. Univ. Hist. l. i. c. 7.

In Morocco the gate is still the place where judgment is held. "All complaints are brought, in the first instance, to the cadi, or governor, who, for that purpose, passes certain hours of the day in the gate of the city, partly for the sake of the fresh air, and partly to see all those who go out; and, lastly, to observe a custom which has long prevailed, of holding judgment there. The gate is contrived accordingly, being built like a square chamber, with two doors, which are not directly opposite to each other, but on two adjoining sides, with seats on the other sides. In this manner David sat between two gates. 2 Samuel, xviii. 24." Höst's Account of Morocco.

1 SAM. iv. 13. *And when he came, lo, Eli sat upon a seat by the way-side watching.*] This station was chosen by Eli as best adapted to his circumstances: but it might also be in conformity to a prevailing custom, such situations being open and public. Thus we find a similar place used for the administration of justice. "I

drank the usual cup of coffee ; and having taken my leave with as little ceremony as was shown me, I set off for the pacha's palace, where his delegate transacts business. He was seated outside the gate, on a fallen stone, and was engaged in judging and ultimately sentencing an Arab peasant, a very old man, for wounding a tame pigeon." *Diary of a Tour through Southern India, Egypt, and Palestine, by a Field Officer of Cavalry*, p. 232.

1 SAM. x. 24. *And all the people shouted, and said, God save the king.*] "Whatever may have been the cause, something mysterious seems always to have been attached to the act of sneezing. Any future evil, however, to which it might have been the prelude, was supposed to be averted by a word of good augury from a by-stander. This, like many other unintelligible notions, has descended from the Romans, (at least more immediately from them, though the same fancy prevailed amongst the Jews and Greeks,) to several modern nations. In our own, the salutation of God bless you, is sometimes given upon such occasions. In France, *Dieu vous soit en aide*, is not uncommon : but in Italy, that of *Viva*, or *Felicità*, is paid with the utmost scrupulousness. Thus, too, it is recorded of Tiberius, that whenever he sneezed in his carriage, he exacted such a mark of attention from his companions with the most religious solicitude. *PLINY, N.H.* 28. 2. And it appears probable that *Felicitas*, the *Felicità*, was the very expression in use among the Romans themselves. In proof of which may be adduced one of the numerous advertisements found upon the walls of Pompeii, that concludes with wishing the people good speed by this single word." *BLUNT's Vestiges of Ancient Manners and Customs discoverable in Modern Italy*, p. 174.

1 KINGS, x. 4. *And his ascent, by which he went up unto the house of the Lord.*] By these words we may understand that this ascent was consecrated to the use of Solomon alone. Thus we are told by Sir GEORGE STAUNTON, in his *Account of the first Presentation of the British Embassy* (vol. ii. p. 229.), that "on his entrance

into the tent, the emperor of China mounted immediately the throne by the front steps consecrated to his use alone. He also informs us, that "one highway was reserved for the use of the emperor alone; this was rendered perfectly level, dry, and smooth: cisterns were contrived on the sides of the imperial road, to hold water for sprinkling it occasionally, in order to keep down the dust: parallel to the emperor's was another road, not quite so broad, nor swept continually with so much care, but perfectly commodious and safe: this was intended for the attendants of his imperial majesty; and upon this the British embassy was allowed to pass. All other travellers were excluded from these two privileged roads, and obliged to make out a path wherever they were able."

1 KINGS, v. 12. *And there was peace between Hiram and Solomon, and they two made a league together.*] "Solomon had scarcely ascended the throne, when he required the assistance of Hiram to enable him to erect the temple which he intended in honour of the Lord. He accordingly sent a message to him to say, 'As thou didst deal with David my father, even so deal with me.' The king of Phœnicia cheerfully complied with his request, and caused to be cut down and conveyed in 'floats by sea' to Saffa, the cedar and fir trees which he demanded. He sent him also the most skilful masons, carpenters, and workmen, and advanced him 'gold according to his desire,' all with a view to give him such a taste for architectural splendour as might induce him to join the Phœnicians in their commercial enterprises. Hiram also gave Solomon several towns, which he garrisoned with his troops, and fortified. When we look for the motive of all these attentions, we at once find it in the alliance which they concluded with each other, 'And there was peace between Hiram and Solomon, and they two made a league together;' and also in the enterprise in which Solomon joined, by way of making compensation for the services which he had obtained. It was thus that Hiram induced him to build the city of Palmyra, and

to fortify its walls, in order to establish a line of protection for the line of caravans which journeyed from the Euphrates and Babylon to Phœnicia. It must have been in consequence of this joint partnership in trade, that we find the king of Phœnicia reproaching Solomon for the unimportance of the towns which the latter ceded to him. ‘Are these, my brother, the towns you have given me?’ This dissatisfaction was to be appeased by other favours; and hence arose the execution in common of the other maritime expeditions conceived in the time of David.” *LABORDE’S Journey through Arabia Petræa*, 8vo. 1826, p. 289.

1 KINGS, x. 20. *There was not the like made in any kingdom.*] In after ages we read of thrones very glorious and majestic. *Athenæus* says, that the throne of the Parthian kings was of gold, encompassed with four golden pillars, beset with precious stones. The Persian kings sat in judgment under a golden vine (and other trees of gold), the bunches of whose grapes were made of several sorts of precious stones.

To this article may be very properly annexed the following account of the famous peacock throne of the Great Mogul. “The Great Mogul has seven thrones, some set all over with diamonds; others with rubies, emeralds, and pearls. But the largest throne is erected in the hall of the first court of the palace; it is, in form, like one of our field-beds, six feet long and four broad. I counted about a hundred and eight pale rubies in collets about that throne, the least whereof weighed a hundred carats; but there are some that weigh two hundred. Emeralds I counted about a hundred and forty, that weighed some threescore, some thirty carats.

“The under part of the canopy is entirely embroidered with pearls and diamonds, with a fringe of pearls round the edge. Upon the top of the canopy, which is made like an arch with four panes, stands a peacock, with his tail spread, consisting entirely of sapphires and other proper coloured stones: the body is of beaten gold, enchased with numerous jewels; and a

great ruby adorns his breast, to which hangs a pearl that weighs fifty carats. On each side of the peacock stand two nosegays, as high as the bird, consisting of various sorts of flowers, all of beaten gold enamelled. When the king seats himself upon the throne, there is a transparent jewel, with a diamond appendant, of eighty or ninety carats' weight, encompassed with rubies and emeralds, so suspended that it is always in his eye. The twelve pillars also that uphold the canopy are set round with rows of fair pearl and of an excellent water, that weigh from six to ten carats apiece. At the distance of four feet, upon each side of the throne, are placed two umbrellas, the handles of which are about eight feet high, covered with diamonds; the umbrellas themselves being of crimsoned velvet, embroidered and fringed with pearl. This is the famous throne which Timur began and Shah Johan finished, and is really reported to have cost a hundred and sixty millions and five hundred thousand livres of our money." TAVERNIER's *Indian Travels*, tom. iii. p. 331.

Mr. MORIER, describing his interview with the king of Persia, says, "He was seated on a species of throne, called the *takht-e-taoos*, or the throne of the peacock, which is raised three feet from the ground, and appears an oblong square of eight feet broad and twelve long. We could see the bust only of his majesty, as the rest of his body was hidden by an elevated railing, the upper work of the throne, at the corners of which were placed several ornaments of vases and toys. The back is much raised; on each side are two square pillars, on which are perched birds, probably intended for peacocks, studded with precious stones of every description, and holding each a ruby in their beaks. The highest part of the throne is composed of an oval ornament of jewellery, from which emanate a great number of diamond rays. Unfortunately we were so far distant from the throne, and so little favoured by the light, that we could not discover much of its general materials. We were told, however, that it is covered with gold plates, enriched

by that fine enamel work so common in the ornamental furniture of Persia. It is said to have cost one hundred thousand *tomauns*." *Travels through Persia*, p. 191. Vide also FORBES'S *Oriental Memoirs*, vol. iii. p. 84. MALCOLM'S *History of Persia*, vol. ii. p. 89.

2 KINGS, xi. 1. *She arose and destroyed all the seed royal.*] "An independent sovereignty, in one family of Jews, had always been preserved on the mountain of Samen, and the royal residence was upon a high pointed rock, called the Jew's Rock: several other inaccessible mountains served as natural fortresses for this people, now grown very considerable by frequent accessions of strength from Palestine and Arabia, whence the Jews had been expelled. Gideon and Judith were then king and queen of the Jews: and their daughter Judith (whom, in Amhara, they call Esther, and sometimes Saat, *i. e.* fire) was a woman of great beauty, and talents for intrigue; had been married to the governor of a small district called Bugna, in the neighbourhood of Lasta, both which countries were likewise much infected with Judaism. Judith had made so strong a party, that she resolved to attempt the subversion of the Christian religion, and with it the succession in the line of Solomon. The children of the royal family were, at this time, in virtue of the old law, confined on the almost inaccessible mountain of Damo, in Tigré. The short reign, sudden and unexpected death of the late king, Aizor, and the desolation and contagion which an epidemical disease had spread both in court and capital, the weak state of Del Naad, who was to succeed Aizor, and was an infant; all these circumstances together impressed Judith with an idea that now was the time to place her family upon the throne, and establish her religion by the extermination of the race of Solomon. Accordingly, she surprised the rock Damo, and slew the whole of the princes there, to the number, it is said, of about four hundred. Some nobles of Amhara, upon the first news of the catastrophe at Damo, conveyed the infant king, Del Naad, now the only re-

maining prince of his race, into the powerful and loyal province of Shoa, and by this means the royal family was preserved, to be again restored." BRUCE's *Travels*, vol. iii. p. 526.

2 KINGS, xviii. 19. *And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria.*] "Mirza Zeky was a mastofi, or under secretary of state, and has the reputation of being one of the vainest, as well as one of the most assiduous of the king's courtiers. A speech that he made to the ambassador during his visit was highly characteristic of the man; for in speaking of the king, he exclaimed, 'Wait, wait, Elchee, until you see the Kebleh Alum: then indeed you will see a king. He is in himself a paradise; he is full of shefaket (condescension) towards you; as a proof of which he has sent me, a person of higher rank than has ever been sent to any former ambassador, to escort you to his presence.'" MORIER's *Second Journey through Persia*, p. 91.

*Kebleh* is the point to which the Mahometans turn in prayer. *Alum*, the world. This is one of the common titles of the king of Persia, and by which he is most usually addressed by his subjects.

"Hyat Saib, the jemadar, or governor, of Bidanore, having exhausted his whole string of questions, he turned the discourse to another subject, — no less than his great and puissant lord and master, Hyder, of whom he had endeavoured to impress me with a great, if not terrible idea, amplifying his honour, his wealth, and the extent and opulence of his dominions: and describing to me, in the most exaggerated terms, the number of his troops, his military talents, his vast, and, according to his account, unrivalled genius; his amazing abilities in conquering and governing nations; and, above all, his amiable qualities, and splendid endowments of heart, no less than understanding. Having thus with equal zeal and fidelity endeavoured to impress me with veneration for his lord and master, and for that purpose attributed to him every perfection that may be supposed to be divided among all

the kings and generals that have lived since the birth of Christ, and given each their due, he turned to the English government, and endeavoured to demonstrate to me the folly and inutility of our attempting to resist his progress, which he compared to that of the sea, to a tempest, to a torrent, to a lion's pace and fury ; to every thing that an Eastern imagination could suggest as a figure proper to exemplify grandeur and irresistible power." CAMPBELL's *Travels to India*, part iii. p. 49.

2 KINGS, XXV. 7. *And put out the eyes of Zedekiah.*] This was probably done with the intention of rendering the king incapable of ever re-ascending the throne. Thus it was a law in Persia down to the latest time, that no blind person could mount the throne. Hence the barbarous custom, common at the time of *Chardin*, and even since, of depriving the sons and male relations of a Persian king, who are not to be allowed to attain the government, of their sight. Down to the time of Abbas, who reigned in 1642, this was done, according to CHARDIN (part vi. p. 243.), only by passing a red-hot copper plate before the eyes. " But the power of vision was not so entirely destroyed, but that the person blinded still retained a glimmering ; and the operation was frequently performed in so favourable a manner, that still some sight remained. During the reign of Abbas II. one of the brothers of that prince once visited his aunt and his nephew, whose palace joins the residence of the Dutch : as he expressed a wish to visit these strangers, they were informed of this, and they were invited to spend an afternoon, and take supper with them. The brother of the king brought several other blinded princes with him, and when candles were introduced, it was observed that they were aware of it. They were asked if they saw any thing. The king's brother answered in the affirmative, and added, that he could see enough to walk without a stick. This was unfortunately heard by one of the court spies, who were employed to watch all the motions of the great people. According to the custom of these people, he related it to the king in a malicious



manner, and so that he could not avoid being uneasy. "How!" cried he, "these blind people boast they can see? I shall prevent that;" and immediately he ordered their eyes to be put out in the manner above described. This is performed by entirely putting out the eyes with the point of a dagger. "The Persians," continues *Chardin*, "consider their policy towards the children of the royal family as humane and laudable; since they only deprive them of their sight, and do not put them to death as the Turks do. They say that it is allowable to deprive these princes of their sight, to secure the tranquillity of the state; but they dare not put them to death for two reasons: the first is, because the law forbids to spill innocent blood; secondly, because it might be possible that those who remained alive should die without children, and if there were no other relations, the whole legitimate family would become extinct."

1 CHRON. XXIX. 4. *The gold of Ophir.*] Nothing is said during the reign of David of voyages by sea, although Elath and Ezion-Gaber were under his authority; and in speaking of the offerings which he had prepared for the Lord, he refers to "three thousand talents of the gold of Ophir" which he had amassed. It is probable that his conquest was not sufficiently complete to enable Hiram to undertake any commercial enterprise; and the gold of Ophir to which he alludes is, perhaps, a proof of the justness of the opinion which considers the name of Ophir as a general designation of all the countries of the south which furnished gold and precious stones, and of which little was known at that time, save by vague reports, that confounded the whole under one general appellation." *LABORDE's Journey through Arabia Petræa*, p. 288.

NEH. iii. 7. *The throne of the governor.*] Though a throne and royal dignity seem to be correlates, or terms that stand in reciprocal relation to each other, yet the privilege of sitting on a throne has been sometimes granted to those that were not kings, particularly to some governors of important provinces. We read of the throne

of the governor of this side the river, — the throne, in other words, of the governor for the king of Persia of the provinces belonging to that empire on the west of the Euphrates.

So D'HERBELOT tells us, that a Persian monarch of aftertimes gave the governor of one of his provinces permission to seat himself in a gilded chair when he administered justice, which distinction was granted him on account of the importance of that post, to which the guarding a pass of great consequence was committed. This province, he tells us, is now called Shirvan, but was formerly named Serir-al-dhahab, which signifies, in Arabic, the throne of gold. To which he adds, that this privilege was granted to the governor of this province, as being the place through which the northern nations used to make their way into Persia: on which account also a mighty rampart or wall was raised there. P. 157.

PSALM lxxii. 9—11. *His enemies shall lick the dust.*] In Mr. HUGH BOYD'S account of his embassy to the king of Candy in Ceylon, there is a paragraph which singularly illustrates this part of the Psalm, and shows the adulation and obsequious reverence with which an Eastern monarch is approached.

Describing his introduction to the king, he says, "The removal of the curtain was the signal of our obeisances. Mine, by stipulation, was to be only kneeling. My companions immediately began the performance of theirs, which were in the most perfect degree of Eastern humiliation. They almost literally licked the dust; prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs; then rising on their knees, they repeated in a very loud voice a certain form of words of the most extravagant meaning that can be conceived: that the head of the king of kings might reach beyond the sun; that he might live a thousand years," &c.

"The lower class of people in Japan also showed us the same tokens of veneration and respect as to princes, bowing with their foreheads down to the ground, and

even at times turning their backs to us, to signify that they consider us in so high a light, that in their extreme insignificance they are unworthy of beholding us. Wherever their princes passed a profound silence was observed, the people on the road fell prostrate on the ground, in order to show their respect." THUNBERG'S *Travels*, vol. iii. pp. 107. 172. "The Canusi (or priest) himself conducts the pilgrims, or commands his servant to go along with them to show them the several temples, and to tell them the names of the gods to whom they were built, which being done, he himself carries them before the chief temple of Tensio Dai Sin, where, with great humility they prostrate themselves flat to the ground, and in this abject posture address their supplications to this powerful god, setting forth their wants and necessities, and praying for happiness, riches, health, and long life." KÆMPFER'S *Japan*, vol. i. p. 229. "When the king changed his place of residence, or travelled, the elders of his tribe assembled, and carried before him a sceptre, and a lance with a kind of flag upon it, to give notice of the king's approach to all who might be travelling on the road, that they might pay him the customary homage, which was by prostrating themselves before him on the ground, wiping off the dust from his feet with the corners of their garments, and kissing them." GLASSE'S *Canary Isles*, p. 147.

PROV. xvi. 14. *The wrath of a king is as messengers of death.*] When the enemies of a great man have gained influence enough over the prince to procure a warrant for his death, a *capidgi*, or executioner, is sent to him, and "shows him the order he has to carry back his head. The other takes the Grand Seignior's order, kisses it, puts it upon his head in sign of respect, and then, having performed his ablution, and said his prayers, freely gives up his head. Thus they blindly obey the Grand Seignior's order, the servants never offering to hinder the *capidgi*, though he often comes with few or no attendants." THEVENOT, cap. 46. Much the same method was used by the Jewish princes. Benaiah was

the capidgi sent by Solomon to put Adonijah to death. 1 *Kings*, ii. 25. A capidgi, in like manner, beheaded John the Baptist in prison. *Matt.* xiv. 10. Great energy will then be allowed to the term *messengers of death*, if we understand the words of the capidgi of the Jewish princes.

SOL. SONG, viii. 6. *Set me as a seal upon thine arm.*] In an ancient Persian poem by Ferdosi, entitled *Shah Nameh*, or the *Book of Kings*, there is an account of the exploits of the Persian hero Roostum, the Alfred, or rather the Arthur, of his country. It is recorded that when Sohrab, the son of this hero, had received his death wound from the hand of his unknown father, he tore open his mail, and showed the seal which his mother had placed *on his arm*, when she revealed to him the secret of his birth, and bade him seek his father. The sight of his own signet made Roostum quite frantic. Sir JOHN MALCOLM's *History of Persia*, vol. i. p. 37.

ISAIAH, x. 1. *Woe unto them that decree unrighteous decrees.*] The manner of making Eastern decrees differs from ours; they are first written, and then the magistrate authenticates or annuls them. D'ARVIEUX (*Voy. dans la Pal.* pp. 61. 154.) tells us, that when an Arab wants a favour, he applies to the secretary, who draws up a decree according to the request of the party. If the emir grants the favour, he prints his seal upon it; if not, he returns it torn to the petitioner. Hence we learn wherein the wickedness of those persons consisted who wrote those decrees to be thus authenticated or annulled by great men. The latter only confirmed or rejected, whereas all the injustice and iniquity contained in those decrees originated with the petitioner and the scribe, who might so concert matters as to deceive their superiors.

DAN. ii. 4. *O king, live for ever!*] This ancient wish and address to the throne seems most manifestly to have taken its rise from an ancient and original apprehension, that those who could obtain favour and mercy through the promised Messiah, would *really* live for ever, and have not only as great, but greater powers to

be useful hereafter, than they have had on earth. KING's *Morsels of Criticism*, vol. i. p. 469.

"On coming in sight of the king, we all pulled off our hats and made a low bow; we then held up our hands towards heaven, as if praying for the king, and afterwards advanced to the fountain, where the Chaous Baushee repeated our names, without any title or addition of respect, ending, 'they have come from Europe as ambassadors to your majesty; may your misfortunes be turned upon me.' Some form of prayer like this is always used in addressing the king. It corresponds to the *O king, live for ever!* of the ancient Persians." ELPHINSTONE's *Account of the Kingdom of Caubul*, p. 49.

"A superior gives a blessing to an inferior by saying to him, when the latter is in the act of doing him reverence, 'Long life to thee!' A poor man going into the presence of a king, to solicit a favour, also uses the same address. 'O father, thou art the support of the destitute, mayest thou live to old age!'" WARD's *View of the Hindoos*, vol. ii. p. 333.

MATT. ix. 9. *Sitting at the receipt of custom.*] The publicans had houses or booths built for them at the foot of bridges, at the mouth of rivers, and by the sea-shore, where they took toll of passengers that went to and fro. Hence we read of the tickets or seals of the publicans, which when a man had paid toll on one side of a river were given him by the publican to show to him that sat on the other side, that it might appear he had paid. On these were written two great letters, larger than those in common use.

"At Persepolis is a station of rahdars, or toll-gatherers, appointed to levy a toll upon *kafilehs*, or caravans of merchants; and who, in general, exercise their office with so much brutality and extortion, as to be execrated by all travellers. The collections of the toll are farmed, consequently extortion ensues; and as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolence is accounted for, and a cause sufficiently

powerful is given for their insolence on the one hand, and the detestation in which they are held on the other."

MORIER's *Second Journey through Persia*, p. 70.

ACTS, xii. 21. *Arrayed in royal apparel.*] "On the same side, but in a recess formed by large windows, appeared three mastowfies, or secretaries: these were on our left hand as we stood behind the ambassador's chair; while on our right, near the door, were four of the principal fazirs, or ministers, with Abúl Hassan Khan, who had accompanied us to the palace. Beyond them, and extending towards the left side of the throne, was a row of five or six officers, among whom one held a most beautiful crown or taje, apparently not inferior in the lustre of its jewels to that with which the monarch's head was so magnificently decorated. Another of those officers bore in his hands the scimitar of state; a third held the royal bow in its case; a fourth, the shield; and one a golden tray or dish filled with diamonds and different precious stones of wonderful size and dazzling brilliancy. Of the king's dress I could perceive that the colour was scarlet; but to ascertain exactly the materials would have been difficult, from the profusion of large pearls that covered it in various places, and the multiplicity of jewels that sparkled all around; for the golden throne seemed studded at the sides with precious stones of every possible tint, and the back resembled a sun or glory, of which the radiation was imitated by diamonds, garnets, emeralds, and rubies. Of such also was chiefly composed the monarch's ample and most splendid crown; and the two figures of birds that ornamented the throne, one perched on each side of its beautifully enamelled shoulders." Sir WILLIAM OUSELEY's *Travels in the East*, vol. iii. p. 131.

ACTS, xxii. 23. *They cried out, and cast off their clothes, and threw dust into the air.*] A great similarity appears between the conduct of the Jews, when the chief captain of the Roman garrison at Jerusalem presented himself in the temple, and the behaviour of the Persian peasants when they go to court to complain of the go-

vernors under whom they live, upon their oppressions becoming intolerable. Sir *John Chardin* tells us respecting them, that they carry their complaints against their governors by companies, consisting of several hundreds, and sometimes of a thousand: they repair to that gate of the palace near to which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice. The king, upon hearing these cries, sends to know the occasion of them. The people deliver their complaint in writing, upon which he lets them know that he will commit the cognisance of the affair to such or such an one. In consequence of this justice is usually done them.

This was done by way of contempt, as we find *Shimei* acting towards *David*, 2 *Sam.* xvi. 13. Mr. *Ockley*, in his *History of the Saracens*, makes frequent mention of this as the practice of the Arabians, when they would express their contempt of a person speaking, and their abhorrence of what he publicly pronounces.

“ They seemed more jealous of my appearance among them than any I had seen. I was surrounded by them, and, ‘ A present ! a present ! ’ echoed from all quarters, before they would allow me to look at their temple. One, more violent than the rest, threw dust into the air, the signal both of rage and defiance, ran for his shield, and came towards me dancing, howling, and striking the shield with the head of his javelin, to intimidate me. A present, however, pacified him.” *LIGHT’S Travels in Egypt*, p. 64. *KREBSII de Usu et Præstantia Romanicæ Historiæ in N. T. Interpretatione*, p. 104.

## CHAP. XVIII.

### WAR.

GENESIS, xiv. 15. *And he divided himself against them, he and his servants by night, and smote them, and pursued*

*them.*] The manner in which the Arabs harass the caravans of the East is thus described by CHARDIN (MS.). He tells us there, "that the manner of their making war, and pillaging the caravans, is to keep by the side of them, or to follow them in the rear, nearer or farther off, according to their forces, which it is very easy to do in Arabia, which is one great plain, and in the night they silently fall upon the camp, and carry off one part of it before the rest are got under arms."

GEN. xxxii. 6. *He cometh to meet thee, and four hundred men with him.*] Colonel CAPPER, in his *Observations on the Passage to India*, 1778, p. 63., thus describes an Arab encampment: "From this hill we could plainly perceive, at the distance of about three miles, an immense body of Arabs, which, as they had their families and flocks with them, looked like an encampment of the patriarchs. They first sent out a detachment of about four hundred men towards us, but finding we were drawn up to receive them, five men only advanced from their main body, seemingly with an intention to treat; on seeing which, we also sent five of our people on foot to meet them. A short conference ensued, and then both parties came to our camp, and were received with great ceremony by our Scheik. They proved to be Bedouins, under the command of Scheik Fadil, amounting together to nearly twenty thousand, including women and children. After much negotiation, our Scheik agreed to pay a tribute of one chequin for every camel carrying merchandise; but he refused to pay for those carrying tents, baggage, or provisions. They promised to send a refeek (a protecting companion of their own party) with us, till we were past all danger of being molested by any of their detached parties."

GEN. xxxii. 7. *Then Jacob was greatly afraid, and distressed; and he divided the people that were with him, and the flocks and herds, and the camels, into two bands.*] This plan seems not to have been first invented by Jacob; but it may be conjectured that large caravans used at that time to take this precaution against hostile attacks.



Sir H. BLOUNT relates in his *Travels* (p. 9.), that he travelled with a caravan which had divided itself in like manner into two troops ; one of which went before, being attacked by robbers, had an action with them, and were plundered, whereas the other escaped uninjured.

GEN. xlii. 9. *Ye are spies.*] Suspicions of this kind are still entertained by the Arabs of foreign travellers. SHAW says, that the Arabs take every stranger to be a spy, who comes to examine their country, because they are taught from their youth, that it is one day to come under the dominion of the Christians. But this excuse is not seldom a mere pretence for extortion, so that travellers find themselves in exactly the same situation as Joseph's brethren. RAUWOLFF, who went from Bir to Bagdad, on the Euphrates, in the autumn of the year 1574, in his description of it (vol. i. p. 166.), says, " After we had landed there (Racca), the custom-house officer immediately appeared on horseback on the beach, and demanded of the Turkish master of the boat to deliver up his arms, lance, and bow ; which he refused, because it had never happened to him before : hereupon they got into such a violent dispute that they drew upon each other, and if the persons present had not interfered and appeased them, the consequences might have been serious. The reason that the custom-house officer was so angry, was principally because we did not go with our goods to the town of Carcihemit (which lies four days' journey further on the rapid river Tigris), and deposit them there, as he would then have had much more duty to receive. But as the Turk did not mind him, and also because he had nothing on board but corn, he at last left him, and came to us two as strangers, imagining he should sooner frighten us into the payment of his demands ; he accordingly laid himself down between us the whole night on board, fearing we might take some goods out of the ship ; he also assailed us with violent language, and said, that as we, being foreigners, were not permitted to travel through these countries, he must presume that we had come here more to obtain better

knowledge of the country, than for any other purpose ; that he had, therefore, sufficient cause to lay an embargo on our goods, and send us both as spies to Constantinople, to his most gracious master the emperor, to be made his slaves." A similar circumstance occurred to them afterwards on the same journey (page 194.). " On the road, before we came to Anah, I perceived very well that several of my companions, to whom I had been particularly recommended as a stranger at Aleppo, left me, and began to negotiate with the master of the vessel, who was a native of that town, to denounce me there through other persons, that they might not appear to be concerned in it, to the magistrates as a spy, who carefully viewed and noted all places and towns ; which, however, was principally done to frighten me, that they might make a better booty of me."

NUMBERS, xxiii. 24. *And drink the blood of the slain.*] Captain FRANKLIN, who visited Shiraz, says, that " a person there assured him, that he saw a Turkoman soldier not only bathe his hands in the blood of some man who had been killed, but taking some in his joined palms, he drank a little, and with the remainder washed his beard, exclaiming, Shooker Allah, or Thanks be to God. The savage, by this action, meant to recommend himself to the monster he served, as one that delighted to drink the blood of the enemies of his chief." MALCOLM'S *History of Persia*, vol. ii. p. 155.

NUMBERS, xxxv. 13. *And of these cities which ye shall give, six cities ye shall have for refuge.*] " The North-American Indian nations have most of them either a house or town of refuge, which is a sure asylum to protect a manslayer, or the unfortunate captive, if they can once enter it. The Cheerake, though now exceedingly corrupt, still observe that law so inviolably, as to allow their beloved town the privilege of protecting a wilful murderer, but they seldom allow him to return home afterwards in safety : they will revenge blood for blood, unless in some very particular case, where the eldest can redeem. In almost every Indian nation, there are several

peaceable towns, which are called old beloved, ancient, holy, or white towns (white being their fixed emblem of peace, friendship, prosperity, happiness, purity, &c.): they seem to have been formerly towns of refuge; for it is not in the memory of their oldest people, that ever human blood was shed in them, although they often force persons from thence, and put them to death elsewhere." ADAIR's *Indians*, pp. 158. 389.

"The stable of the king is deemed one of the most sacred of all sanctuaries. During the present reign, a nobleman of the first rank in the kingdom, who had aspired to the throne, took refuge in the royal stable, and remained there till he obtained pardon for his offence. The military tribes in Persia have always regarded this sanctuary with the most superstitious reverence. A horse, they say, will never bear him to victory by whom it is violated." MALCOLM's *History of Persia*, vol. ii. p. 559. In a note it is added, that all the misfortunes of Nadir Meerza, the grandson of Nadir Shah, are attributed to his having violated the honour of the stable, by putting to death a person who had taken refuge there. The monarch or chief at whose stable a criminal takes refuge must feed him as long as he stays there; but he may be slain the moment before he reaches it, or that on which he leaves it; but when there, a slave who has murdered his master cannot be touched. The place of safety is at the head of the horse, and if that is tied up in the open air, the object of him who takes refuge is to touch the head-stall.

DEUT. vii. 2. *Thou shalt smite them, and utterly destroy them.*] The extermination of the Canaanites has been paralleled in other instances. Schah Abbas extirpated the inhabitants of several villages in Persia, for their abominable wickedness. *Ambassador's Travels*, p. 294.

The Romans had three ways of exterminating a man from his country, namely, *exilium*, *relegatio*, and *deportatio*. The person condemned to exile lost the rights of a citizen, and forfeited all kinds of property. Sentence

of relegation removed the person to a certain distance from Rome ; but, if no fine was imposed, it took away no other right. Deportation was invented by Augustus. It was the severest kind of punishment ; the person condemned was hurried away in chains, stripped of all property, and confined to some island or inhospitable place.

JOSHUA, x. 24. *Come near, put your feet upon the necks of these kings.*] This was an expression of triumph over an adversary, very frequently used. After relating the previous circumstances of the contest between Dioxippus and Horratas, and stating the manner in which the former overcame the other, it is added, “ Dioxippus seized him, tripped up his heels, and threw him with great violence on the ground. He then put his foot on his neck, drew out his sword, and lifting up his club, was about to dash out the brains of the overthrown champion, had he not been prevented by the king.”

Q. CURTIUS, lib. ix. c. 7. Sapor is said to have placed his foot on the neck of Valerian, when he mounted his horse, and, after a long captivity, to have flayed him. Genghiz Chan threw the victuals from his table to a woman, a captive queen, the proudest monarch whom he had conquered. PETIT DE LA CROIX, *Life of Genghiz*, p. 276. The Carmathian prince who advanced against Bagdad tied the lieutenant of the caliph Mochtadi with his dogs. Badin, king of Cambray, prepared a cage to convey one of the Portuguese heroes to the great Turk. *Faria Asia Portuguesa*, by STEVENS, vol. i. p. 405.

JUDGES, ix. 53. *And a certain woman cast a piece of a millstone upon Abimelech's head.*] “ April the 9th, we were all called up, and acquainted that the walls were assaulted and scaled in five different places, though it was so exceedingly dark that neither moon nor star was to be seen ; yet the agent, and all the gentlemen of the factory (excepting a young gentleman, who was so obliging as to stay for me), rose immediately, and made the best of their way for the creek's mouth. In our way, the women threw tiles and stones at us from the tops of our houses, though we called to them in Arabic,

to forbear, as we were English : they answered we lied, for that we were Agema (Persians) in English dress : but as it was so very dark that we could not see each other at four yards' distance, we were obliged to run the gauntlet, and were so lucky as to escape without being knocked on the head, although we received many blows on the arms and shoulders, which left their marks for some days." PARSONS'S *Travels in Asia*, p. 174.

JUDGES, xv. 8. *And he went down and dwelt in the top of the rock Etam.*] Rocks are still resorted to as places of security, and are even capable of sustaining a siege. So we read in DE LA ROQUE (p. 205.) : " The Grand Signor, wishing to seize the person of the emir, gave orders to the pacha to take him prisoner : he accordingly came in search of him, with a new army, in the district of Chouf, which is part of Mount Lebanon, wherein is the village of Gesin, and close to it the rock which served for retreat to the emir. The pacha pressed the emir so closely, that this unfortunate prince was obliged to shut himself up in the cleft of a great rock, with a small number of his officers. The pacha besieged him here several months, and was going to blow up the rock by a mine, when the emir capitulated."

1 SAM. vii. 5. *And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.*] Apprehensive of the chances of war, it was usual anciently to perform very solemn devotions before they went out to battle ; and it seems that there were places particularly appropriated for this purpose. 1 *Maccab.* iii. 46. It appears that Samuel convened the people at Mizpeh, in order to prepare them by solemn devotion for war with the Philistines. The following account from POCOCKE (*Travels*, p. 36.) may possibly serve to explain this custom. " Near Cairo, beyond the Mosque of Sheik Duise, and in the neighbourhood of a burial-place of the sons of some pashas, on a hill, is a solid building of stone, about three feet wide, built with ten steps, being at the top about three feet square, on which the sheik mounts to pray on any extraordinary occasion, when all the people

go out at the beginning of a war, and, here in Egypt, when the Nile does not rise as they expect it should ; and such a place they have without all the towns throughout Turkey."

1 SAM. xiii. 19, 20. *Now there was no smith found throughout all the land of Israel, for the Philistines said, Lest the Hebrews make them swords or spears : but all the Israelites went down to the Philistines to sharpen every man his share.]* The policy of the Philistines has been imitated in modern times. "Mulei Ismael went farther towards a total reduction of these parts of Africa than his predecessors had done. Indeed, the vigorous Mulei Rashid, his brother and predecessor, laid the foundation of that absoluteness ; but was cut off in the height of his vigour, his horse running away with him in so violent a manner that he dashed out his brains against a tree. But this sheriff brought multitudes of sturdy Arabs and Africans, who used to be courted by the kings of Morocco, Fez, &c. to such a pass, that it was as much as all their lives were worth to have any weapon in a whole dowar (movable village, or small community), more than one knife, and that without a point, wherewith to cut the throat of any sheep or other creature, when in danger of dying, lest it should *jif*, as they call it, *i.e.* die with the blood in it, and become unlawful for food." MORGAN'S *Hist. of Algiers*, p. 196.

In this manner Porsenna acted in the peace which he granted to the Romans, not permitting any iron to be forged for the purposes of agriculture. *Ne ferro, nisi in agricultura, uterentur.* The Chaldeans did the same to the Jews in the time of Nebuchadnezzar ; they carried away all the artificers, 2 Kings, xxiv. 14. Jer. xxiv. 1. xxix. 2. And in the same manner did Cyrus treat the Lydians. HERODOTUS, lib. 1. c. 145.

1 Sam. xvii. 51. *Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.]* NIEBUHR presents us with a very similar scene in his *Déscrip. de l'Arabie*, p. 263., where the son

of an Arab chief kills his father's enemy and rival, and, according to the custom of the Arabs, cuts off his head, and carries it in triumph to his father. In ■ note he adds, "Cutting off the head of a slain enemy, and carrying it in triumph, is an ancient custom." XENOPHON remarks, that it was practised by the Chalybes (*Retreat of the Ten Thousand*, lib. iv.). HERODOTUS attributes it to the Scythians, lib. iv. cap. 60.

1 SAM. XXVI. 13, 14. *Then David went over to the other side, and stood on the top of an hill afar off, a great space being between them. And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?*] "While the army remained on this spot, Mr. Pearce went out on an excursion, with Badjerund Tesfos and Shalaka Lassgee, and others of the Ras's people, for the purpose of carrying off some cattle which were known to be secreted in the neighbourhood. In this object the party succeeded, getting possession of more than three hundred oxen: but this was effected with very considerable loss, owing to a stratagem put in practice by Guebra Guro, and about fourteen of his best marksmen, who had placed themselves in a recumbent position, on the overhanging brow of a rock, which was completely inaccessible, whence they picked off every man that approached within musket shot. At one time Mr. Pearce was so near to this dangerous position, that he could understand every word said by Guebra Guro to his companions; and he distinctly heard him ordering his men not to shoot at either him or Ayto Tesfos, calling out to them at the same time, with a strange sort of savage politeness, to keep out of the range of his matchlocks, as he was anxious that no harm should personally happen to them, addressing them very kindly by the appellation of friends. On Mr. Pearce's relating this incident to me, I was instantly struck with its similarity to some of the stories recorded in the Old Testament, particularly that of David standing on the top of a hill afar off, and crying

to the people and to Abner, at the mouth of the cave, *Answerest thou not, Abner? and now see where the king's spear is, and the cruse of water at his bolster.* The reader conversant in Scripture cannot fail, I conceive, to remark, in the course of this narrative, the general resemblance existing throughout between the manners of this people and those of the Jews, previous to the reign of Solomon, at which period the connections entered into by the latter with foreign powers, and the luxuries consequently introduced, seem, in a great measure, to have altered the Jewish character. For my own part, I confess, I was so struck with the similarity between the two nations during my stay in Abyssinia, that I could not help fancying at times, that I was dwelling among the Israelites, and that I had fallen back some thousand years, upon a period when the king himself was a shepherd, and the princes of the land went out, riding on mules, with spears and slings, to combat against the Philistines." *SALT's Voyage to Abyssinia*, p.305.

2 SAM. ii. 16. *And they caught every one his fellow by the head.*] They did this by the hair of the head or beard. 2 Sam. xx. 9. PLUTARCH tells us, in his *Apophthegms*, that all things being prepared for a battle, Alexander's captains asked him, whether he had any thing else to command them? Nothing, said he, but that the Macedonians shave their beards. Parmenio wondering what he meant—Do not you know, says he, that there is no better hold in fight than the beard?

"On arriving near the village, I stopped to copy an inscription, sending my attendants forward to procure lodgings and provisions. My attention, however, was soon attracted by the screams of women and children; and on entering the village, I found the people throwing sticks and stones at my servants, while the papas was encouraging the assailants. At length, Logotheti's man, on receiving a wound from a large stone, took the priest by the beard, and drawing his sword, would probably have endangered the lives of all our party by some rash action, had I not arrived at that moment, and, by



holding the hand of the Libadiote, put an end to the fray." DODWELL'S *Tour through Greece*, vol. i. p. 220.

2 SAM. XX. 9, 10. *And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand; so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again, and he died.*] "They are singularly fearless in attack, and ride up to the very faces of their enemy with levity and gaiety of heart as to a festival, or with joy as if to meet friends from whom they had been long separated: they then give the Salam aleikoum, Peace be with you! the peace of death, which is to attend the lance that instantly follows the salutation. Mortal thrusts are given and received with the words of love upon the lips." WADDINGTON and HANBURY'S *Journal of a Visit to some Parts of Ethiopia*, p. 98.

1 KINGS, xiv. 10. *Shut up, and left.*] Sometimes, when a successful prince has endeavoured to extirpate the preceding royal family, some of them have escaped the slaughter, and secured themselves in a fortress or place of secrecy, while others have sought an asylum in foreign countries, from whence they have occasioned great anxiety to the usurper. The word *shut up*, strictly speaking, refers to the first of these cases; as in the preservation of Joash from Athaliah in a private apartment of the temple. 2 KINGS, xi. Such appears also to have been the case in more modern times. "Though more than thirty years had elapsed since the death of Sultan Achmet, father of the new emperor, he had not, in that interval, acquired any great information or improvement. *Shut up*, during this long interval, in the apartments assigned him, with some eunuchs to wait on him, and women to amuse him, the equality of his age with that of the princes who had a right to precede him, allowed him but little hope of reigning in his turn; and he had, besides, well-grounded reasons for a more serious uneasiness." Baron Du Torr, vol. i. p. 115.

“As we proceeded southward, lay the mountain of Devra Damo, one of those distinguished fastnesses which, in the earliest periods of the Abyssinian history, served as a place of confinement for the younger branches of the family of the reigning sovereign.” *SALT's Voyage to Abyssinia*, p. 248. But when David was in danger, he *kept himself close* (1 *Chron.* xii. 1.) in Ziklag, but not so as to prevent him from making frequent excursions. In later times, in the East, persons of royal descent have been *left*, when the rest of a family have been cut off, if no danger was apprehended from them, on account of some mental or bodily disqualification. Blindness saved the life of Mahammed Khodabendeh, a Persian prince of the sixteenth century, when his brother Ismael put all the rest of his brethren to death. *D'Herbelot*, p. 613. This explanation will enable us more clearly to understand 2 *Kings*, xiv. 26. *Deut.* xxxii. 36.

1 *KINGS*, xxii. 30. *And the king of Israsl disguised himself, and went into the battle.*] “No prince ever lost his life in battle till the coming of the Europeans into Abyssinia, when both the excommunicating and murdering their sovereigns seem to have been introduced at the same time. The reader will see, in the course of this history, two instances of this respect being kept up; the one at the battle of Leinjour, where Fasil, pretending that he was immediately to attack Ras Michael, desired that the king might be dressed in his insignia, lest, not being known, he might be slain by the stranger Galla. The next was after the battle Serbraxos, where the king was thrice in one day engaged with the Begemder troops for a considerable space of time. These insignia or marks of royalty are, a white horse with small silver bells at his head, a shield of silver, and a white fillet of fine silk or muslin, but generally the latter, some inches broad, which is tied round the upper part of the hair, with a large double or bow knot behind, the ends hanging down to the small of his back, or flying in the air.” *BRUCE's Travels*, vol. iii. p. 267. Ahab laid aside his robes, or royal insignia, and thereby disguised himself, exposing his person to the most imminent danger.

2 KINGS, x. 8. *And there came a messenger and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.*] "During this fight ten tomauns were given for every head of the enemy that was brought to the prince; and it has been known to occur, after the combat was over, that prisoners have been put to death in cold blood, in order that the heads, which are immediately despatched to the king, and deposited in heaps at the palace gate, might make a more considerable show." MORIER'S *Second Journey through Persia*, p. 186.

"The heads are piled up in a heap for the time, and afterwards disposed of in decorating the walls of the royal symbomies, or palaces, some of which are two miles in circumference, and often require a renewal and repair of these ornaments." DR. M'LEOD'S *Voyage to Africa*, p. 60.

"Arrived at the palace of the pasha, inhabited by the dey, the first object that struck our eyes were six bleeding heads, ranged along before the entrance; and as if this dreadful sight were not sufficient of itself to harrow up the soul, it was still farther aggravated by the necessity of stepping over them, in order to pass into the court. They were the heads of some turbulent agas, who had dared to murmur against the dey." PANANTI'S *Narrative of a Residence in Algiers*.—"The pacha of Diar-bech has sent to Constantinople a circumstantial report of his expedition against the rebels of Mardin. This report has been accompanied by a thousand heads, severed from the vanquished. These sanguinary trophies have been exposed, as usual, at the gate of the seraglio. The Tartar who brought them has obtained a pelisse of honour; presents have also been sent to the pacha. Constantinople, Dec. 15." *Literary Panorama*, vol. ix. p. 289. second series.

A pyramid of heads, of a certain number of feet diameter, is sometimes exacted in Persia; and so indifferent are the executioners to the distresses of others, that they

will select a head of peculiar appearance, and long beard, to grace the summit of it. Sir J. MALCOLM (*History of Persia*, vol. i. p. 13.) says, that “when Timour stormed Ispahan, it was impossible to count the slain; but an account was taken of seventy thousand heads, which were heaped in pyramids, as monuments of savage revenge.” — “Three weeks before our arrival at Cattaro, they (the Montenegrines) had some skirmishes with the Turks, and had brought home several of their heads, which were added to the heap before the bishop’s house.” DONWELL’S *Tour through Greece*, vol. i. p. 20.

2 CHRON. xxxv. 24. *His servants, therefore, took him out of that chariot, and put him in the second chariot that he had.*] As all captains have led-horses, that if one fails they may mount another, which BOCHART, *Hieroz.* part i. c. 2. and 9., shows was anciently the custom in war; so when they fought in chariots, they had an empty one following them, into which they might go if the other proved unserviceable or inconvenient.

At Cyprus, “we entered the court-yard of the governor’s palace, and observed several beautiful horses, richly caparisoned, standing without any attendants, each fastened by a chain to its fore-leg and to a spike in the ground. This custom exists as a kind of parade in almost all the palace-yards of pachas, who are governors, and are called mussuleem.”

The Dutch ambassadors from the East India Company to China, in the middle of the seventeenth century, observed the same custom of exhibiting state horses in the court of the emperor’s palace at Pekin. NIEVHOFF’S *Account of the Embassy*, vol. ii. p. 126. CLARKE’S *Travels*, vol. ii. p. 346.

EZRA, viii. 11. *To seek of him a right way for us, and for our little ones, and for all our substance.*] “The whole valley was covered with the tents of the pilgrims; for a very few, compared with their numbers, could find lodgings in the building. These several encampments, according to their towns or districts, were placed a little apart, each under its own especial standard. Their cattle

were grazing about, and the people who attended them in their primitive Eastern garbs. Women appeared, carrying in water from the brooks, and children were sporting at the tent doors. Towards evening, this pious multitude, to the number of eleven hundred at least, began their evening orisons, literally shouting their prayers, while the singing of the hymns, responded by the echoes from the mountains, was almost deafening. At intervals, during the devotion, matchlocks, muskets, and pistols, were repeatedly fired, division answering division, as if it were some concerted signal. This mixture of military and religious proceeding produced an effect perfectly novel to an European eye in the nineteenth century; though it might have been more than sufficiently familiar to that of a knight companion in the thirteenth, when the crusades covered every hauberk with a pilgrim's amice. But the recollection of what country I saw these in, conjured up a very different image. I was in the land of the Medes, on the very spot to which the ten tribes were brought in captivity about two thousand years ago; and from which, in the fulness of time, the scattered remnants were collected (after the first return B.C. 536, by command of Cyrus), and led back to their native land, on the decree of Artaxerxes the king, when Ezra gathered them together to the river that runneth to Ahava, and there they abode in their tents three days: and he viewed the people and the priests. And he proclaimed a fast there, that they might afflict themselves before God, to seek of him a right way for them, and for their little ones, and for their substance. And the Lord was entreated of them, and he delivered them from the hand of the enemy, and of such as lay in wait by the way. And Ezra, and those with him, came to Jerusalem. We see in this account, from the book of *Ezra*, chap. viii., that the wild tribes of the mountains were then regarded as banditti; and that no decrees of safe conduct from the king would have more effect in those days, than in the present, to protect a rich caravan from ambuscade and depredation. But I must own,

there are some points of observation in the encampment before me, which a little disturbed the resemblance between its holy grouping, and that which followed the really pious ordinance of the sacred scribe of Israel. The Mahomedan evening prayer over, all was noise of another description ; bustle and riotous merriment, more like preparations for a fair than worship ; showing at once the difference in spirit between the two religions. In the one, the moral law walked hand in hand with the ceremonial ; and the mandate of worshipping the one God, in purity of heart, and in strictness of practice, was unvaryingly asserted in the chastisement or welfare of the people ; and so we see it was acknowledged, by the seemly and humbled joy under pardon, with which the recalled Israelites returned to the land of their temple. But here, the performance of certain rites seemed to be all in all. The preachers of the multitude holding forth, that as they advance nearer to the shrines of their pilgrimage, so in due proportion their sins depart from them : and thus, every step they approach, the load becomes lighter and lighter, till the last atom flies off in the moment they fall prostrate before the tomb of the prophet, or saint ; and from which holy spot they rise perfectly clear, free, and often too willing to commence a new score, to be as readily wiped away." Sir R. K. PORTER'S *Travels in Persia*. vol. ii. p. 147.

PSALM vii. 13. *He ordaineth his arrows against the persecutors.*] This sentence may be rendered more accurately, " he makes his arrows burning." The image is deduced from such fiery arrows as are described by *Ammianus Marcellinus*, xxiii. 4. They consisted of a hollowed reed, to the lower part of which, under the point or barb, was fastened a round receptacle, made of iron, for combustible materials, so that such an arrow had the form of a distaff. The reed, as the above author says, was filled with burning naphtha ; and when the arrow was shot from a slack bow (for if discharged from a tight bow the fire went out), it struck the enemies' ranks and remained infixed, the flame consuming

whatever it met with ; water poured on it increased its violence ; there was no other means to extinguish it but by throwing earth upon it. Similar darts or arrows, which were twined round with tar and pitch, and set fire to, are described by *Livy*, xxi. 8., as having been made use of by the inhabitants of the city of Saguntum, when besieged by the Romans. An allusion to such arrows is also made in *Ephesians*, vi. 16.

PSALM xx. 5. *In the name of our God we will set up our banners.*] The banners formerly so much used were a part of military equipage, borne in times of war to assemble, direct, distinguish, and encourage the troops. They might possibly be used for other purposes also. Occasions of joy, splendid processions, and especially a royal habitation, might severally be distinguished in this way. The words of the Psalmist may, perhaps, be only figurative : but, if they should be literally understood, the allusion of erecting a banner in the name of the Lord, acknowledging his glory, and imploring his favour, might be justified from an existing practice. Certain it is that we find this custom prevalent on this very principle in other places, into which it might originally have been introduced from Judæa. Thus Mr. TURNER (*Embassy to Tibet*, p. 31.) says, “ I was told that it was a custom with the soobah to ascend the hill every month ; when he sets up a white flag, and performs some religious ceremonies, to conciliate the favour of a dewta, or invisible being, the genius of the place, who is said to hover about the summit, dispensing at his will good and evil to every thing around him.”

PSALM xlv. 3. *Gird thy sword upon thy thigh.*] The Eastern swords, whose blades are very broad, are worn by the inhabitants of these countries *under their thigh*, when they travel on horseback. *Chardin* takes notice of these particulars. He says, the Eastern people have their swords hanging down at length, and the Turks wear their swords on horseback under their thigh. This passage and *Sol. Song*, iii. 8., show they wore them after the same manner anciently.

The arms of the ancient Gauls were, a long sword, *hanging by a belt on the right thigh*, a lance, &c. ADAM'S *Summary*, p. 545.

Girding on the royal sabre was with the Persian kings a solemn pledge, that the sacred weapon should be employed in the defence and support of the Sheah faith. MALCOLM'S *History of Persia*, vol. ii. p. 288.

“The first care of an Ottoman prince, when he comes to the throne, is, to let his beard grow, to which Sultan Mustapha added, the dying of it black, in order that it might be more apparent on the day of his first appearance, when he was to gird on the sabre, a ceremony by which he takes possession of the throne.” BARON DU TOT, vol. i. p. 117.

“In a few days Mahomed Jaffer was proclaimed by the Khan, Governor, *pro tempore*, till the arrival of his brother, and was invested in this dignity by the girding of a sword on his thigh, an honour which he accepted with a reluctance, perhaps not wholly feigned.” MORIER'S *Journey through Persia*, p. 25.

PSALM lx. 4. *Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.*] The modern Eastern people consider the giving a banner as a sure pledge of protection. Thus, ALBERT AQUENSIS informs us, that when Jerusalem was taken, in 1099, about three hundred Saracens got upon the roof of a very lofty building, and earnestly begged for quarter; but they could not be induced by any promises of safety to come down, till they had received the banner of Tancred, one of the chiefs of the Croisade army, as a pledge of life. It did not, indeed, avail them, as that historian observes, for their behaviour occasioned such indignation, that they were all destroyed. For a banner, it is probable that they anciently used only a spear, properly ornamented, to distinguish it from a common one. ALBERT says, that a very long spear, covered all over with silver (to which another writer of those Croisade wars adds a ball of gold at the top, was the standard of the Egyptian princes at that time, and was carried before their armies.



PROV. xvii. 19. *He that exalteth his gate seeketh destruction.*] The Arabs are accustomed to ride into the houses of those they design to harass. To prevent this, THEVENOT tells us (*Travels*, part i. p. 181.), that the door of the house in which the French merchants lived at Rama was not three feet high, and that all the doors of that town are equally low. Agreeably to this account, the Abbé MARITI, speaking of his admission into a monastery near Jerusalem, says, “The passage is so low that it will scarcely admit a horse; and it is shut by a gate of iron, strongly secured in the inside. As soon as we entered, it was again made fast with various bolts and bars of iron: a precaution extremely necessary in a desert place, exposed to the incursions and insolent attacks of the Arabs.” *Travels through Palestine*, vol. iii. p. 37. Mr. DRUMMOND (*Travels*, let. ix. p. 187.) says, that in the country about Roudge in Syria, the poor miserable Arabs are under the necessity of hewing their houses out of the rock, and *cutting very small doors* or openings to them, *that they may not be made stables* for the Turkish horse, as they pass and repass. And thus, long before him, SANDY’S (*Travels*, p. 117.) says, at Gaza, in Palestine, “we lodged under an arch in a little court, together with our asses; *the door exceeding low*, as are all that belong unto Christians, *to withstand the sudden entrance of the insolent Turks.*” To *exalt the gate* would consequently be to court destruction. TURNER’S *Tour in the Levant*, vol. iii. p. 61.

“A poor man’s door is scarcely three feet in height; and this is a precautionary measure to hinder the servants of the great from entering it on horseback; which, when any act of oppression is going on, they would make no scruple to do. But the habitation of a man in power is known by his gate; which is generally elevated in proportion to the vanity of its owner. A lofty gate is one of the insignia of royalty: such is the *Allah Capi* at Ispahan, and *Bob Homayan*, or the Sublime Port, at Constantinople. It must have been the same in ancient days; the gates of Jerusalem,

Zion, &c. are often mentioned in the Scripture, with the same notion of grandeur annexed to them." MORIER'S *Second Journey through Persia*, p. 135.

JER. iii. 2. *In the ways hast thou set for them, as the Arabian in the wilderness.*] CHARDIN has given a very strong and lively description of the eagerness with which the Arabians look out for prey. "The Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they can perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along."

"The Arabs, who serve as guides through these mountains, have devised a singular mode of extorting small presents from the traveller. They alight at certain spots in the Akabet-el-benat, and beg a present. If it is refused, they collect a heap of sand, and mould it into the form of a diminutive tomb, and then placing a stone at each of its extremities, they apprise the traveller that his tomb is made; meaning that henceforward there will be no security to him in this rocky wilderness. Most persons pay a trifling contribution rather than have their graves made before their eyes. There were, however, several tombs of this description dispersed over the plain." BURCKHARDT'S *Travels in Nubia*, p. 47.

JER. l. 42. *Their voice shall roar like the sea.* The prophet speaks of the war-cry with which the hostile armies attacked each other. The Cossacks, Tartars, and Turks, raise a dreadful cry in attacking, in hopes to alarm the enemy. LICHTENSTEIN says (in his *Travels in Southern Africa*, part i. p. 460.) that when the Caffers advance to combat, the two armies approach each other with loud cries in two lines, within seventy or eighty paces.

JER. li. 31. *One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end.*] The following passages tend more or less to illustrate the mode of communicating intelligence by messengers, and the use

of the towers alluded to in 1 *Sam.* iv. 12. *Isaiah*, xxi. 4, 5.: "The couriers whom the Mexicans frequently employed, made use of different ensigns, according to the nature of the intelligence or affair with which they were charged. If it was the news of the Mexicans having lost a battle, the courier wore his hair loose and disordered; and without speaking a word to any person, went straight to the palace, where, kneeling before the king, he related what had happened. In order that news might be more speedily conveyed, there were upon all the highways of the kingdom certain little towers, about six miles distant from each other, where couriers were always waiting in readiness to set out with despatches. As soon as the first courier was sent off, he ran as swiftly as he could to the first tower, where he communicated to another his intelligence; upon the receipt of which the second courier posted without delay to the next stage; and thus, by a continued and uninterrupted speed of conveyance, intelligence was rapidly conveyed from place to place." CULLEN's *Mexico*, vol. i. p. 345.

"The first step amongst the South-American Indians, when a war is agreed on, is to give notice to the nations for assembling: and this they call, to shoot the dart; the summons being sent from village to village with the utmost silence and rapidity. In these notices they specify the night when the irruption is to be made, and the advice of it is sent to the Indians who reside in the Spanish territories. Nothing transpires; nor is there a single instance among all the Indians that have been taken up on suspicion, that one ever made the discovery." ULLOA's *Voyage*, vol. ii. p. 277.

"In the northern parts of China we met with many turrets, called post-houses, erected at certain distances from one another, with a flag-staff, on which is hoisted the imperial pendant. These places are guarded by a few soldiers, who run on foot from one post to another with great speed, carrying letters or despatches which concern the emperor. The turrets are so contrived as

to be in sight of one another ; and by signals, they can convey intelligence of any remarkable event. By this means the court is informed, in the speediest manner imaginable, of whatever disturbances may happen in the most remote provinces of the empire. The distance of one post-house from another is usually five Chinese li, or miles, each li consisting of five hundred bow-lengths. I compute five of these miles to be about two and a half English." *BELL's Travels*, vol. i. p. 341.

"On a bluff promontory is a square tower, and three others, placed about a league distant from each other, on a range of high hills connected with the promontory. Our sheik tells me, that they were built for watch-towers, to give notice of any armed force appearing in sight. In this neighbourhood (about ten days' journey N. W. of Bagdat) there was once a large city (though I could not learn the name) and many considerable towns and villages. For many miles we discovered large blocks of alabaster lying on the ground, but no veins of it perceptible. The last three hours of our road this day was E. S. E. over barren ground, much the same as this on which we were encamped. Many little hills are to be seen on which are ruins of buildings. The tents of the Arabs we met with every half hour." *PARSONS' Travels in Asia*, p. 93.

Sir W. SCOTT avails himself of the traditionary mode of communication in the Highlands by the fiery cross :

*When flits this cross from man to man  
(Vich-Alpine's summons to his clan),  
Burst be the ear that fails to heed,  
Palsied the foot that shuns to speed.  
Fast as the fatal symbol flies,  
In arms the huts and hamlets rise :  
From winding glen, from upland brown,  
They poured each hardy tenant down.  
Nor slack'd the messenger his pace ;  
He showed the sign, he nam'd the place,  
And, pressing forward like the wind,  
Left clamour and surprise behind.*

Lady of the Lake, *Canto* iii.

The mode of conveyance is the following : "At the distance of every ten or twelve miles, according to situation,

is built a watch-tower of stone, in which are placed five or six men, two or three of whom are remarkable for running very fast. The first man who sets off as a courier, as soon as he gets in sight of the first tower, displays a white handkerchief at the end of his stick, if by day ; if by night, fires off a pistol : when immediately another man is made ready ; which is done by oiling his joints with cocoa-nut oil, as he is naked, excepting a cloth about his waist. This man takes the packet from the first ; and thus it is handed on in succession at each stage. They run from stage to stage within the hour." PARSONS' *Travels in Asia*, pp. 225—229.

EZEKIEL, xxix. 18. *Every head was made bald.*] " During the war which happened about eight years ago between the Towara and the Maazy Bedouins, who live in the mountains between Cairo and Cosseir, a party of the former happened to be stationed here with their families. They were surprised one morning by a troop of their enemies, while assembled in the sheikh's tent to drink coffee. Seven or eight of them were cut down : the sheikh himself, an old man, seeing escape impossible, sat down by the fire ; when the leader of the Maazy came up, and cried out to him to throw down his turban, and his life should be spared. The generous sheikh, rather than do what, according to Bedouin notions, would have stained his reputation ever after, exclaimed, ' I shall not uncover my head before my enemies ; ' and was immediately killed with the thrust of a lance." BURCKHARDT'S *Travels in Syria*, p. 471.

DAN. v. 20. *He was deposed from his kingly throne.*] " In 1714, at the beginning of April, being the week of the passion, when the attention of the Wallachians and their occupations were entirely devoted to the long ceremonies of the Greek church, a capigee basha of the sultan arrived at Buckorest with a suite of an hundred men. He sent word to the vaivode that he was on his way to Hotim, upon very pressing business of state, and that he should only have time to pay him a visit on the next morning, after which he intended to take his

departure. Accordingly he went the next day to the palace, and on entering the closet of the vaivode, who stood up to receive him, he placed a black handkerchief on his shoulder, conformably to the then usual mode of announcing depositions to persons high in office in Turkey." WILKINSON'S *Account of Wallachia*, p. 37.

"July 14th. This day the ruling beys deposed the pasha; a circumstance which often happens when they are disgusted with him: this is done without any commotion, disturbance, or much ceremony. An officer of rank, properly attended, goes to the door of the hall of audience, at the pasha's palace, which is in the castle, and demanding an interview, which is never refused, advances in a respectful manner towards the pasha, and gently lifting up the corner of the carpet of the sofa he is sitting on, begs him to retire, as it is no longer his place: the pasha refuses to rise; the officer again entreating him, he still refuses, when two janissaries are ordered to lift him up and lead him out of the hall, where he finds a horse ready saddled, with attendants, and is forced to leave the castle immediately. Upon these occasions he is guarded into the city, to some elegant house ready furnished, and his reign expires." PARSONS' *Travels in Asia*, p. 300.

HAB. i. 8. *Their horsemen shall spread themselves.*] The account which the Baron DU TOTT has given of the manner in which an army of modern Tartars conducted themselves greatly illustrates this passage. "These particulars," says he, "informed the *cham* (or prince) and the generals what their real position was; and it was decided that a third of the army, composed of volunteers, commanded by a sultan and several mirzas, should pass the river at midnight, *divide* into several columns, *subdivide* successively, and thus overspread New Servia, burn the villages, corn, and fodder, and carry off the inhabitants of the country. The rest of the army, in order to follow the plan concerted, marched till it came to the beaten track in the snow made by the detachment. This we followed till we arrived at the

place where it divided into *seven branches*, to the left of which we constantly kept, observing never to mingle or confuse ourselves with any of the *subdivisions*, which we successively found, and some of which were only small paths, traced by one or two horsemen, &c. Flocks were found frozen to death on the plain; and *twenty columns* of smoke, already rising in the horizon, completed the horrors of the scene, and announced the fires which had laid waste New Servia." *Memoirs*, part ii. pp. 170—175.

COL. ii. 15. *He made a show of them openly, triumphing over them in it.*] The most grand and magnificent procession the ancients ever beheld was a Roman triumph. After a decisive battle gained, the most illustrious captives in war, with their wives and children, were led in fetters before the general's chariot, through the public streets of Rome, scaffolds being every where erected, and the public places crowded to behold the sight. PLUTARCH, *Æmil.* tom. i. p. 498. APPIAN, tom. i. p. 38.

REV. ix. 7. *Horses prepared [unto battle.]* "The Mamalukes, wearing their beards long and rough, with graue and sterne countenance, hauing strong and able bodies vsed such cunning in all their fights and battels, that after they had giuen the first charge with their launces, they would by and bye, with wonderful actiuitie, vse their bows and arrows, casting their targuets behind them; and forthwith the horseman's mace, or crooked scimitar as the manner of the battel or place required. Their horses were strong and couragious, in making and swiftnesse much like unto the Spanish jennets: and that which is of many hardly beleueed, so docile, that at certaine signes or speeches of the rider they would with their teeth reach him up from the ground a launce, an arrow, or such like thing; and as if they had known the enemie, run vpon him with open mouth, and lash at him with their heeles, and had by nature and custom learned, not to be afraid of any thing. These couragious horses were commonly fur-

nished with siluer bridles, guilt trappings, rich saddles, their necks and brests armed with plates of yron : the horseman himselfe was commonly content with a coat of maile, or a brest plate of yron. The chiefe and wealthiest of them vsed head pieces : the rest a linnen couvering of the head, curiously folded into manie wreathes, wherewith they thought themselves safe ynough against any handie strokes ; the common souldiers vsed thrumb'd caps, but so thicke that no sword could pierce them." KNOLLES's *History of the Turks*, p. 529.

REV. xix. 17, 18. *Come and gather yourselves together, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, both small and great.*] "The river dividing the armies, our fatigued troops were incapable of pursuing flying cavalry ; we therefore marched a mile further, and encamped near Hossamlee, on ground lately occupied by the enemy, who, in that expectation, had cut down the trees, destroyed the village, and burnt all the corn and provender they could not carry off ; the surrounding plain, deprived of its verdant ornaments, was covered with putrid carcasses and burning ashes ; the hot wind, wafting from these fœtid odours, and dispersing the ashes among the tents, rendered our encampment extremely disagreeable. During the night, hyænas, jackals, and wild beasts of various kinds, allured by the scent, prowled over the field with a horrid noise ; and the next morning a multitude of vultures, kites, and birds of prey, were seen asserting their claim to a share of the dead." FORBES's *Oriental Memoirs*, vol. ii. p. 73.



## CHAP. XIX.

## PUNISHMENTS.

GEN. xxvii. 24. *And they took him and cast him into a pit.*] What is here meant by a pit, is an empty cistern or reservoir dug in the ground, in which the rain water is collected, of which there are many in the Arabian deserts. RAUWOLF (*Journey through the Desert of Mesopotamia*) says (b. i. p. 188.), “That the camels, besides other necessities, were chiefly laden with water, to refresh themselves and their cattle in the sultry heat of the sun, as they do not easily meet with springs or brooks in crossing the desert: though they may by chance meet with *pits or cisterns, which are for the most part without water, which only runs into them from the rain.*”

LEV. xxix. 19, 20. *If a man cause a blemish in his neighbour; as he hath done, so shall it be done unto him: breach for breach, eye for eye, tooth for tooth.*] The opinion that it is every man's right and duty to do himself justice, and to revenge his own injuries, is by no means eradicated from among the Afghans, a people of India, to the southward of Cashmere, and supposed to be descended from the Jews (*Asiatic Researches*, vol. ii. p. 69.), and the right of society, even to restrain the reasonable passions of individuals, and to take the redress of wrongs and the punishment of crimes into his own hands is still very imperfectly understood; or, if it is understood, is seldom present to the thoughts of the people: for, although in most parts of their country justice might now be obtained by other means, and though private revenge is every where preached against by the moollahs (priests) and forbidden by the government, yet it is still lawful and even honourable in the eyes of the people, to seek that mode of redress. The injured party is considered to be entitled to strict retaliation on the aggressor. If the offender be out of his power, he may

wreak his vengeance on a relation, and, in some cases, on any man in the tribe. If no opportunity of exercising this right occurs, he may defer his revenge for years ; but it is disgraceful to neglect or abandon it entirely ; and it is incumbent on his relations, and sometimes on his tribe, to assist him in his retaliation. ELPHINSTONE'S *Caulbul*, p. 166. The aborigines of the Canary Islands stoned those who were worthy of death ; but for crimes of a minor description, they used the *lex talionis*. GLASSE'S *Canary Isles*, p. 71. Among the American Indians, if a boy shooting at birds accidentally wounded another (though out of sight) with his arrow, ever so slightly, he, or any of his family, wounded him in the same manner. ADAIR'S *North American Indians*, p. 216. See also MAURICE'S *Indian Antiq.* vol. vii. p. 327.

NUMBERS, xxxv. 19. *The revenger of blood himself shall slay the murderer.*] The following extracts will prove how tenaciously the Eastern people adhere to the principle of revenging the death of their relations and friends.

“ Among the Circassians, all the relatives of the murderers are considered as guilty. This customary infatuation to revenge the blood of relations generates most of the feuds, and occasions great bloodshed among all the tribes of Caucasus ; for unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. If the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called thlil-uasa, or the price of blood ; but neither princes nor usdens accept of such a compensation, as it is an established law among them to demand blood for blood.” PALLAS'S *Travels*, vol. i. p. 405.

“ The Nubians possess few traces among them of government, or law, or religion. They know no master although the cashief claims a nominal command of the country. They look for redress of injuries to their own means of revenge, which, in cases of blood, extends from one generation to another, till blood is repaid by blood.

On this account they are obliged to be ever on the watch and armed ; and in this manner even their daily labours are carried on ; the very boys are armed." *LIGHT's Travels*, p. 95. See also *WELD's Travels in America*, vol. ii. p. 84. *MICHAUX's Travels*, p. 215.

" If one Nubian happen to kill another, he is obliged to pay the debt of blood to the family of the deceased, and a fine to the governors, of six camels, a cow, and seven sheep, or they are taken from his relations. Every wound inflicted has its stated fine, consisting of sheep and dhourra, but varying in quantity, according to the parts of the body wounded." *BURCKHARDT's Nubia*, p. 138.

" When a man or woman is murdered, the moment the person by whom the act was perpetrated is discovered, the heir-at-law to the deceased demands vengeance for the blood. Witnesses are examined, and if the guilt be established, the criminal is delivered into his hands, to deal with as he chooses. It is alike legal for him to forgive him, to accept a sum of money as the price of blood, or to put him to death. It is only a few years ago that the English resident at Abusheher saw three persons delivered into the hands of the relations of those whom they had murdered. They led their victims bound to the burial-ground, where they put them to death ; but the part of the execution that appeared of the most importance, was to make the infant children of the deceased stab the murderers with knives, and imbrue their little hands in the blood of those who had slain their father. The youngest princes of the blood that could hold a dagger were made to stab the assassins of Aga Mahomed Khan. When they were executed, the successor of Nadir Shah sent one of the murderers of that monarch to the females of his harem, who, we are told, were delighted to become his executioners." *MALCOLM's History of Persia*, vol. ii. pp. 110. 451.

This practice, however it may have been sanctioned by custom, and the indulgence of a vindictive and malevolent spirit, is wicked and mischievous. Under

absolute or tyrannical governments it may exist, but it cannot prevail where a proper spirit of liberty and justice is found. It ought the more carefully to be discountenanced, as it gives an opportunity for the exercise of selfish passions, and the infliction of vengeance, if they are resisted and defeated. The diffusion of knowledge, especially of that wisdom which is derived from Christianity, tends to eradicate such pernicious systems, and to establish in their place, laws, equitable and impartial, the administration of which is the best and indeed only security of personal liberty and private property. HOBHOUSE'S *Journey in Albania*, p. 166.

JOSHUA, vii. 24. *And Joshua, and all Israel with him, took Achan, and his sons and his daughters, and stoned them with stones.*] “The custom of including whole families in the punishment due to the heads of them, has been observed in the East Indies and South America. When the king of Ava conspired against the king of Pegu, his nephew, the king of Pegu declared war against Ava, and ordered his grandees (by whose advice one of his ambassadors had been murdered) to be imprisoned and burnt alive on a large scaffold, with their wives and children: which I saw (says Gaspard Balbi), hearing with great pity their lamentable shrieks and cries.” HARRIS'S *Collect.* vol. i. p. 279.

“We learn from the ancient Mexican paintings that such was the practice. In the *Codex Mexicanus*, so called from having been presented to the emperor Charles the Fifth by the first viceroy of Mexico, Antonio de Mendoza, is represented a governor of a province, strangled for revolting against his sovereign, and the infliction of punishment upon his whole family.” HUMBOLDT, vol. i. p. 187.

JUDGES, i. 7. *Having their thumbs and their great toes cut off.*] That this was an ancient mode of treating enemies, we learn from ÆLIAN (*Var. Hist.* l. ii. c. 9.), who tells us, that “the Athenians, at the instigation of Cleon, son of Cleaenetus, made a decree that all the inhabitants of the island of Ægina should have the

thumb cut off from the right hand, so that they might ever after be disabled from holding a spear, yet might handle an oar." It was a custom among those Romans who disliked a military life, to cut off their own thumbs, that they might not be capable of serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army. According to *Suetonius*, a Roman knight, who had cut off the thumbs of his two sons, to prevent them from being called to a military life, was, by the order of Augustus, publicly sold, both he and his property. *Equitem Romanum, quod duobus filiis adolescentibus, causa detrectandi sacramenti ; pollices amputasset, ipsum bonaque subjecit hastæ. Vit. AUGUST, c. 24.* *Calmet* remarks, that the Italian language has preserved a term, *poltrone*, which signifies one whose thumb is cut off, to designate a soldier destitute of courage.

"It is remarkable to what excellent uses the toes are applied in India. They are second-hand fingers ; they are called the feet-fingers in Bengalee. In his own house, a Hindoo makes use of them to fasten the clog to his feet by means of a button, which slips between the two middle toes. The tailor, if he does not thread his needle, certainly twists his thread with them. The cook holds his knife with his toes, while he cuts fish, vegetables, &c. The joiner, the weaver, &c. could not do without them ; and almost every native has twenty different uses for his toes." *WARD's View of the Hindoos*, vol. iii. p. 187.

The insensibility of Adonibezek surprises us, who cut off the thumbs and great toes of his captives ; but much severer is the cruelty practised by some of the Indians in their wars. The inhabitants of the town of Lelith Pattan were disposed to surrender themselves, from the fear of having their noses cut off, like those of Cirtipur, and also their right hands ; ■ barbarity the Gorchians had threatened them with, unless they would surrender within five days.

JUDGES, iii. 31. *And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad.*] Mr. MAUNDRELL (*Journey at April 15.*), has an observation which at once explains this transaction, and removes every difficulty from the passage. He says, "The country people were now every where at plough in the fields, in order to sow cotton. It was observable, that in ploughing they used goads of an extraordinary size; upon measuring of several, I found them about eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickles for driving the oxen, and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these that Shamgar made that prodigious slaughter related of him, *Judges*, iii. 21.? I am confident that whoever should see one of these instruments, would judge it to be a weapon not less fit, perhaps fitter, than a sword for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen and also holds and manages the plough, which makes it necessary to use such a goad as is above described, to avoid the incumbrance of two instruments."

At Tyre "they were ploughing the ground for corn. Oxen were yoked in pairs for this purpose, and the plough was small and of simple construction; so that it appeared necessary for two to follow each other in the same furrow, as they invariably did. The husbandman holding the plough with one hand, by a handle like that of a walking crutch, bore in the other a goad of seven or eight feet in length, armed with a sharp point of iron at one end, and at the other with a plate of the same metal, shaped like a calking chisel. One attendant only was necessary for each plough, as he who guided it with one hand spurred the oxen with the point of the goad, and

cleared the earth from the ploughshare by its spaded heel with the other." BUCKINGHAM'S *Travels in Palestine*, p. 57.

JUDGES, xvi. 21. *But the Philistines took him, and put out his eyes.*] With the Greeks and Asiatics, the way of putting out the eyes, or blinding, was not by pulling or cutting out the eyes, as some have imagined; but by drawing, or holding a red-hot iron before them. This method is still in use in Asia. *Modern Univer. Hist.* vol. iv. p. 114. According to Chardin, however, the pupils of the eyes were pierced and destroyed on such occasions. But THEVENOT says (*Trav.* part ii. p. 98.), that "the eyes in these barbarous acts are taken out whole, with the point of a dagger, and carried to the king in a basin." He adds, that "as the king sends whom he pleases to do that cruel office, some princes are so butchered by unskilful hands, that it costs them their lives."

In Persia it is no unusual practice for the king to punish a rebellious city or province by exacting so many pounds of eyes; and his executioners accordingly go and scoop out from every one they meet, till they have the weight required. MALCOLM'S *History of Persia*, vol. ii. chap. xix. p. 198. Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 453.

1 SAM. xi. 2. *That I may thrust out all your right eyes.*] This cruel practice was very common formerly in the East, and even yet prevails in some places. Mr. HANWAY gives several instances of it. "Mahommed Khan, (not long after I left Persia) his eyes were cut out." p. 224. "The close of this hideous scene (of punishment) was an order to cut out the eyes of this unhappy man: the soldiers were dragging him to this execution, while he begged with bitter cries, that he might rather suffer death." P. 203. "Sadoc Aga had his beard cut off, his face was rubbed with dirt, and his eyes were cut out." P. 204. "As we approached Astrabad, we met several armed horsemen, carrying home the peasants

whose eyes had been put out, the blood yet running down their faces." P. 201. CHARDIN relates an instance of a king of Imiretta, who lived in this condition, p. 160.

1 SAM. xvii. 44. *I will give thy flesh unto the fowls of the air, and to the beasts of the field.*] In Ashantee, after a subject is executed for a crime, the body and head are carried out of town by some of the king's slaves, appointed for that purpose, and thrown where the wild beasts may devour them: but if the deceased be of any consequence, some of his friends conceal themselves where they know the body will be carried, and purchase it on the night of burial of these domestics. "We walked to Assafoo about twelve o'clock; the vultures were hovering over two headless trunks scarcely cold." BOWDICH's *Ashantee*, pp. 253. 284.

2 SAM. iii. 34. *Thy hands were not bound, nor thy feet put into fetters.*] The feet as well as the hands of criminals were usually secured, when they were brought out to be punished. Thus when IRWIN was in Upper Egypt, where he was ill used by some Arabs, one of whom was afterwards punished for it, he tells us, (*Trav.* p. 271. note,) the prisoner is placed upright on the ground, with his hands and feet bound together, while the executioner stands before him, and with a short stick strikes him with a smart motion on the outside of his knees. The pain which arises from these strokes is exquisitely severe, and which no constitution can support for any continuance.

2 SAM. iv. 12. *And David commanded his young men, and they slew them, and cut off their hands and their feet, and hung them up over the pool in Hebron.*] In times of tumult and disorder they frequently cut off the hands and feet of people, and afterwards exposed them, as well as the head. Lady M. W. MONTAGU, speaking of the Turkish ministers of state (*Lett.* ii. 19.), says, "If a minister displeases the people, in three hours' time he is dragged even from his master's arms: they cut off his hands, head, and feet, and throw them before



the palace-gate, with all the respect in the world, while the sultan (to whom they all profess an unlimited adoration) sits trembling in his apartment." Thus were the sons of Rimmon served for slaying Ishbosheth.

2 SAM. x. 4. *Shaved off one half of their beards.*]

It is a great mark of infamy amongst the Arabs to cut off the beard. Many people would prefer death to this kind of treatment. SALAME's *Expedition to Algiers*, p. 126. As they would think it a grievous punishment to lose it, they carry things so far as to beg for the sake of it: *By your beard, by the life of your beard do. God preserve your blessed beard.* When they would express their value for a thing, they say, *It is worth more than his beard.* These things show the energy of that thought of *Ezekiel*, (ch. v. ver. 1. 5.) where the inhabitants of Jerusalem are compared to the hair of his *head and beard*. It intimates, that though they had been as dear to God as the beard was to the Jews, yet they should be consumed and destroyed. HARMER, vol. ii. p. 55. When Peter the Great attempted to civilise the Russians, and introduced the manners and fashions of the more refined parts of Europe, nothing met with more opposition than the cutting off their beards, and many of those, who were obliged to comply with this command, testified such great veneration for their beards, as to order them to be buried with them. IRWIN also in his *Voyage up the Red Sea* (p. 40.) says, that at signing a treaty of peace with the vizier of Yambo, they swore by their beards, the most solemn oath they can take. HUGHES's *Travels in Sicily, Greece, &c.* vol. ii. p. 39. MACMICHEL's *Journey to Constantinople*, p. 218. BUCKINGHAM's *Travels in Palestine*, p. 499. D'Arvieux gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life rather than to suffer his surgeon to take off his beard. From all these representations it may easily be collected how great the insult was which Hanun put upon David's servants. It was one of the most infamous punishments

of cowardice in Sparta, that they who turned their backs in the day of battle, were obliged to appear abroad with one half of their beard shaved, and the other half unshaved. The Easterns considered the beard as venerable, because it distinguished men from women, and was the mark of freemen in opposition to slaves. See TAVERNIER's *Voyages to the Indies*, part ii. b. 2. c. 7.

It was still, in times comparatively modern, the greatest indignity that could be offered in Persia. Shah Abbas, king of that country, enraged that the emperor of Hindostan had inadvertently addressed him by a title far inferior to that of the great Shah-in-Shah, or King of Kings, ordered the beards of the ambassadors to be shaved off, and sent them home to their master. MAURICE's *Hist. of Hindostan*, vol. iv. p. 476.

“One of the buffoons of the bashaw took it into his head one day, for a frolic, to shave his beard, which is no trifle among the Turks, for some of them, I really believe, would sooner have their head cut off than their beard.” BELZONI's *Researches in Egypt*, p. 14. “In this state he went home to his women, who actually thrust him out of the door; and such was the disgrace of cutting off his beard, that even his fellow-buffoons would not eat with him till it was grown again.” *Ibid.* p. 15.

“When two particular friends or relations among the Moors in Morocco meet, they anxiously embrace and kiss each other's faces and beards for a few minutes.” *Encyclopæd. Britan.* art. MOROCCO, No. 43. *ad fin.* We find traces of the same custom among the ancient Greeks. Agreeably to which, when *Thetis* is supplicating *Jupiter* in HOMER, *Il.* i. lin. 501., she takes him by the chin or beard with her right hand.

“He was of a middle age and handsome features, with a solemn expression of countenance: but in staining his long and flowing beard, the red hinna had been allowed so to predominate over the blue rang or washmah, that most of the hairs were either pink or purple:

the operation of staining them had not, we may suppose, been completed ; but the effects of this variegated tincture were inconceivably ridiculous." Sir W. OUSELEY's *Travels in the East*, vol. ii. p. 76.

1 SAM. xv. 33. *And Samuel hewed Agag in pieces.*] Of this punishment two examples have recently occurred. BRUCE (*Travels*, vol. iv. p. 81.) relates, " that coming across the market-place, he saw Za Mariam, the Ras's doorkeeper, with three men bound, one of whom he fell a hacking to pieces, in his presence ; and upon seeing him run across the place, and stopping his nose, he called out to him to stay till he should despatch the other two, for he wanted to speak with him ; as if he had been engaged about ordinary business." In LIGHT's *Travels*, p. 194., we are informed that " Djezzar had reason to suspect fraud in the conduct of some of the officers of the seraglio ; and as he could not discover the offenders, he had between fifty and sixty of them seized, stripped naked, and laid on the ground ; and to each placed a couple of janissaries, who were ordered to hew them in pieces with their swords."

2 SAM. xvii. 18. *They went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court, whither they went down.*] Wells have been used both as hiding places and as prisons. That they were so for the latter purpose appears by the following extract.

" At two different periods Mihdee Ulee Khan was confined in a well for two, and then three years, and was indebted for his escape each time to disturbances which distracted Khorasan." WARING's *Tour to Sheeraz*, p. 24.

1 KINGS, xxi. 23. *The dogs shall eat Jezebel.*] Mr. BRUCE, when at Gondar, was witness to a scene in a great measure similar to the devouring of Jezebel by dogs. He says, " The bodies of those killed by the sword were hewn to pieces, and scattered about the streets, being denied burial. I was miserable, and almost driven to despair, at seeing my hunting dogs, twice let loose by

the carelessness of my servants, bringing into the courtyard the heads and arms of slaughtered men, and which I could no way prevent but by the destruction of the dogs themselves." He also adds, that upon being asked by the king the reason of his dejected and sickly appearance; among other reasons he informed him, "It was occasioned by an execution of three men, which he had lately seen; because the hyænas, allured into the streets by the quantity of carrion, would not let him pass by night in safety from the palace, and because the dogs fled into his house to eat pieces of human carcasses at their leisure." *Travels*, vol. iv. p. 81. This account illustrates also the readiness of the dogs to lick the blood of Ahab (1 *Kings*, xxii. 38.), in perfect conformity to which is the expression of the prophet *Jeremiah*, xv. 3. *I will appoint over them the sword to slay, and the dogs to tear.*

2 *CHRON.* xxv. 12. *And cast them down from the top of the rock.*] This mode of punishment was practised by the Greeks and Romans, as well as the Jews. In Greece, according to the Delphian law, such as were guilty of sacrilege were led to a rock, and cast down headlong. *ÆLIAN*, *Var. Hist.* lib. xi. c. 5. The Romans also inflicted it on various malefactors, by casting them down from the Tarpeian rock. *LIVY*, *Hist.* l. vi. c. 20. Mr. *PITTS*, in his account of the Mahometans (p. 10.), informs us, that in Turkey, at a place called Constantine, a town situated at the top of a great rock, the usual way of executing great criminals is by pushing them off the cliff.

"When Zuckee Khan arrived at Yezdikhaust, he demanded from the inhabitants the payment of a sum belonging to the public revenue, which he charged them with having secreted; and on their persisting in denying all knowledge of this money, and pleading inability to raise the amount required, he commanded that eighteen of the principal men of the town should be thrown from a precipice, which was immediately under the window at which he sat." *MALCOLM's Hist. of Persia*, vol. ii. p. 159.

“ During the civil contest which followed the death of Kerim Khan, Zuckee Khan, who had usurped the authority of the kingdom, and who was as execrable a tyrant as ever disgraced human nature, coming to Yezdikhaust from Shiraz, in his way to Ispahan, suddenly made a demand on the magistrates for a sum of money due to the government, which he accused them of secreting. They denied the arrears, asserted they had no money concealed, and declared it beyond their power to collect the sum he required. On finding the unhappy citizens firm in the truth of what they said, without more ado, he ordered a certain number of them to be taken to a point of the rock, near the window where he sat, and immediately hurled to the bottom of the precipice. He was obeyed, and about eighteen or nineteen of the most respected characters in the town were the next moment seen lying horribly mangled.”

ESTHER, vii. 7. *Then the king, rising from the banquet of wine in his wrath, went into the palace garden.*] “ When the king of Persia,” says TAVERNIER, (*Trav.* part i. p. 241.) “ orders a person to be executed, and then rises and goes into a woman’s apartment, it is a sign that no mercy is to be hoped for.” But even the sudden rising of the king in anger was the same as if he had pronounced the sentence of death. OLEARIUS relates an instance of it which occurred when he was in Persia. (*Travels in Persia*, book v. chap. 34. p. 343.) Schah Sefi once felt himself offended by unseasonable jokes, which one of his favourites allowed himself in his presence. The king immediately rose and retired, upon which the favourite saw that his life was forfeited. He went home in confusion, and in a few hours afterwards the king sent for his head.

JOB, xvi. 10. *They have smitten me upon the cheek reproachfully.*] From the following extracts, this treatment appears to have been considered very injurious. “ Davagé was deeply incensed : nor could I do more than induce him to come to the factory on business while

I was there ; Mr. Pringle having, in one of his fits, stuck him on the cheek with the sole of his slipper ; the deepest insult that can be offered to an Asiatic ; among whom it is considered as a mark of disrespect to touch even the sole of the foot." VALENTIA'S *Travels*, ii. 379.

"In the Mahratta camp, belonging to Scindia, his prime minister, Surjee Rao, was murdered in the open bazar : his mistresses were, as usual, stripped of all they possessed : and his favourite one was sent for to court, and severely beaten in the presence of Scindia's wife, who added to the indignity, by giving her several blows herself with a slipper." BROUGHTON'S *Letters from a Mahratta Camp*.

"When the vazir declared himself unable to procure the money, Fathh Ali Shah reproached him for his crimes, struck him on the face, and with the high wooden heel of a slipper, always iron bound, beat out several of his teeth." SIR W. OUSELEY'S *Travels in the East*, vol. ii. p. 209.

The Hindoo, religiously abstaining from animal food and intoxicating liquors, becomes thereby of so very mild a temper, that he can bear almost any thing without emotion, except slippening ; that is, a stroke with the sole of a slipper or sandal, after a person has taken it off his foot and spit on it ; this is dreaded above all affronts, and considered as no less ignominious than spitting in the face, or bespattering with dirt among Europeans. OVINGTON'S *Voyage to Surat*, p. 357.

PROV. xi. 1. *A false balance is abomination to the Lord ; but a just weight is his delight.*] Great severity has been frequently exercised in the punishment of those who were detected in the kind of fraud here referred to. "A police-officer observing one morning a female, not a native, carrying a large piece of cheese, inquired where she had purchased it ; being ignorant of the vendor's name, she conducted him to his shop, and the magistrate, suspecting the quantity to be deficient in weight, placed it in the scales, and found his suspicions verified ; where-

upon he straightway ordered his attendants to cut from the most fleshy part of the delinquent's person what would be equivalent to the just measure: the order was instantly executed, and the sufferer bled to death." JOLLIFFE'S *Letters from Palestine*, p. 337. TURNER'S *Tour in the Levant*, vol. iii. p. 351.

PROV. xvi. 14. *The wrath of a king is as messengers of death.*] "In this instance the sufferer had been appointed to the command of the hadj, and had set off from Constantinople. While he was on his return from Mecca, a khat-sherriffe was despatched from the capital, ordering his head to be cut off, and sent immediately to Constantinople. His sentence was carried into execution before he reached Damascus." IRBY and MANGLES' *Travels in Egypt, &c.* p. 257.

ISAIAH, l. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*] Mr. HANWAY has recorded a scene differing little, if at all, from that alluded to by the prophet. "A prisoner was brought who had two large logs of wood fitted to the small of his leg, and rivetted together; there was also a heavy triangular collar of wood about his neck. The general asked me, if that man had taken my goods. I told him I did not remember to have seen him before. He was questioned some time, and at length ordered to be beaten with sticks, which was performed by two soldiers with such severity as if they meant to kill him. The soldiers were then ordered to spit in his face, an indignity of great antiquity in the East. This, and the cutting off beards, brought to my mind the sufferings recorded in the prophetic history of our Saviour. *Isaiah*, l. 6."

"Sadoc Aga sent prisoner to Astrabad—his beard was cut off, his face was rubbed with dirt, and his eyes cut out. Upon his speaking in pathetic terms with that emotion natural to a daring spirit, the general ordered him to be struck across the mouth to silence him; which was done with such violence that the blood issued forth." *Travels*, vol. i. p. 297.

JER. xxix. 18. *And deliver them to be removed to all the kingdoms of the earth.*] The transplanting of people or nations has been practised by modern conquerors. Thus in the year 796, Charlemagne transplanted the Saxons from their own country, to oblige them to remain faithful to him, into different parts of his kingdom, either Flanders or the country of the Helvetians. Their own country was repeopled by the Adrites, a Slavonian nation. *Henault, Abrégé Chronol. de l'Histoire de France*, tom. i. p. 65. It was the policy of Abbas the First, who ascended the throne of Persia in 1585, to transplant the inhabitants of conquered places from one country to another, with a view not only to prevent any danger from their disaffection, but likewise of depopulating the countries exposed to an enemy. *HANWAY'S Revolutions of Persia*, vol. iii. p. 164.

“The Giljies moved from a great part of their lands, at the command of Nadir Shah, and made room for a portion of the Dooranees. It is frequently the policy of the Asiatic princes to move their subjects from one place to another, sometimes with the view of obtaining an industrious colony, or an attached soldiery, in a favoured part of the country, but more frequently to break the strength of a rebellious clan or nation.” *ELPHINSTONE'S History of Caubul*, b. ii. c. 7. 12.

JER. xxxvii. 15. *Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe, for they had made that the prison.*] “The Eastern prisons are not public buildings erected for that purpose, but a part of the house in which the criminal judges dwell. As the governor and provost of a town, or the captain of the watch, imprison such as are accused in their own houses, they set apart a canton of them for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find of their domestics.” *CHARDIN*. In the Eastern prisons, a discretionary power is given to the keeper to treat his prisoners just as he pleases; all that is required of him is only to produce them when



called for. "They have not different prisons for the different classes of criminals ; the judges do not trouble themselves about where the prisoners are confined, or how they are treated, they considering it merely as a place of safety, and all that they require of the jailor is, that the prisoner be forthcoming when called for. As to the rest, he is master to do as he pleases, to treat him well or ill ; to put him in irons or not ; to shut him up close, or hold him in easier restraint ; to admit people to him, or to suffer nobody to see him. If the jailor and his servants have large fees, let a person be the greatest rascal in the world, he shall be lodged in the jailor's own apartment, and the best part of it ; and, on the contrary, if those that have imprisoned a man give the jailor greater presents, or that he has a greater regard for them, he will treat the prisoner with the greatest inhumanity."

CHARDIN, MS. To illustrate this, he gives us a story of the treatment a very great Armenian merchant met with. "Treated with the greatest caresses upon the jailor's receiving a considerable present from him at first, and fleecing him after from time to time, then, upon the party's presenting something considerable, first to the judge and afterwards to the jailor, who sued the Armenian, the prisoner first felt his privileges retrenched, was then closely confined, and then treated with such inhumanity as not to be permitted to drink above once in twenty-four hours, and this in the hottest time of summer, nor any body suffered to come near him, but the servants of the prison, and at length thrown into a dungeon, where he was in a quarter of an hour brought to the point to which all this severe usage was intended to force him."

EZEK. xxiii. 25. *They shall take away thy nose and thine ears.*] These cruelties are still frequently practised under some of the despotic governments of the Eastern countries. "Our servants, in their expedition into the village, found only an old woman alive with her ears off. The pasha buys human ears at fifty

piastres apiece, which leads to a thousand unnecessary cruelties, and barbarises the system of warfare ; but enables his highness to collect a large stock of ears, which he sends down to his father, as proofs of his successes." WADDINGTON and HANBURY's *Journal of a Visit to some Parts of Ethiopia*, p. 118.

DAN. ii. 14. *The captain of the king's guard.*] The Hebrew word properly signifies the chief of the executioners, or those who execute sentences of death. "The chief of the cavalry of Schiraz, who was commissioned to arrest the scheikh, was Mahomet-Chan, who filled the office of the Nasakschi-Baschi, an expression which might be translated by the chief executioner." MORIER's *Journey to Persia*. HANWAY (vol. ii. p. 372.) says, that this officer merely arrests criminals. See also ABDUL-KERIM, p. 14. Both these authors in another place say, that this office conferred dignity and rank. It appears, besides, as if the Orientals thought quite different from the Europeans in this respect as in so many others, TOURNEFORT (vol. ii. p. 31.) says, "In Georgia the executioners are very rich, and persons of rank undertake this office ; far from thinking it dishonourable, as in the rest of the world, it confers in this country an honorary title upon the family. They boast of having had several executioners among their ancestors ; and they go upon the principle, that there is nothing more honourable than to execute justice, without which no one would be able to live securely."

DAN. iii. 6. *Whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace.*] This mode of putting to death was not unusual in the East in more modern times. CHARDIN, in his *Travels*, (vol. vi. p. 118. of *Langle's* edition,) after speaking of the most common modes of punishing with death, says, "But there is still a particular way of putting to death such as have transgressed in civil affairs, either by causing a dearth, or by selling above the tax by a false weight, or who have committed themselves in

any other manner. The cooks are put upon a spit and roasted over a slow fire (see *Jeremiah*, xxix. 22.), bakers are thrown into a hot oven. During the dearth in 1668, I saw such ovens heated on the royal square in Ispahan, to terrify the bakers, and deter them from deriving advantage from the general distress."

DAN. vi. 24. *And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives.*] "The conscripts have an allowance of grain, but no pay, and subsist chiefly by marauding. The families of these conscripts are carefully retained in the district as hostages for the good conduct of their relations; and any misconduct on their part, or desertion, invariably proves the destruction of their families, who are put into a straw hut and burnt alive. Many dreadful examples of this kind have recently occurred. This national regulation binds all classes to their standards, under every emergency, and serves in some degree to account for the obstinacy of their resistance." *Modern Traveller. Birmah. P. 61.*

NAHUM, ii. 10. *The faces of them all gather blackness.*] Mr. Harmer considers this blackness as the effect of hunger and thirst; and CALMET (*Dict. art. Obscure*) refers it to a practice of bedaubing the face with soot. This proceeding, however, is not very consistent with the hurry of flight, or the terror of distress. A better elucidation of it may perhaps be obtained from the following extracts, than from the preceding opinions. "Kumeil, the son of Ziyad, was a man of fine wit. One day Hejage made him come before him, and reproached him because in such a garden, and before such and such persons, whom he named to him, he had made a great many imprecations against him, saying, *The Lord blacken his face, that is, fill him with shame and confusion*, and wished that his neck was cut off, and his blood shed." OCKLEY'S *Hist. of the Saracens*, vol. ii. p. 319. A more recent occurrence of this nature is recorded by Mr. ANTES, in his *Observations on the Manners and Customs of the*

*Egyptians*, p. 125. After giving an account of the manner in which he had been used during his residence in Egypt by Osman Bey, he says, "I have sometimes been asked whether it were not possible to have such a villain chastised by the hand of justice? Whoever knows any thing of the beys and mamelukes, will readily conclude, that it cannot be done, and that it would even be dangerous to attempt it. At that time Ibrahim and Murat Bey were the most powerful among the beys. Had I complained to them, and accompanied my complaint with a present of from twenty to fifty dollars (for a smaller sum would not have answered), they might perhaps have gone so far as to have banished Osman Bey from Cairo; but they would probably in a few months have recalled him, especially had they found it necessary to strengthen their party against others. Had this bey afterwards met me in the street, my head might not have been safe. Both Ibrahim and Murat Bey knew something of me; but when they heard the whole affair, they only said of Osman Bey, *God blacken his face.*"

MATT. xiv. 11. *And his head was brought in a charger.*] Similar instances of unfeeling barbarity are to be met with in history. Mark Antony caused the heads of those he had proscribed to be brought to him while he was at table, and entertained his eyes a long while with that sad spectacle. Cicero's head being one of those that was brought to him, he ordered it to be put on the very pulpit where Cicero had made speeches against him.

"Seljook, king of Persia, in a fit of intoxication, ordered one of his slaves to strike off the head of his queen. The cruel mandate was obeyed, and the head of this beautiful but ambitious princess was presented in a golden charger to her drunken husband, as he sat carousing with his dissolute companions." MALCOLM'S *History of Persia*, vol. i. ch. 11. p. 389. See also ROLLIN'S *Ancient History*, b. 9. c. 3. § 3. PRIDEAUX'S *Connect.* A. A. C. 395.

Similar instances are also to be found in more modern

Oriental history. Shah Sefi, who governed Persia in the first half of the seventeenth century, had resolved to remove out of the way the Iman-Kuli-Khan, khan of Schiraz, who had become too powerful for him, as well as his three eldest sons. They were invited to come to the capital to be present at a grand entertainment at court, which was to last three days. The father excused himself on account of his age, but the sons came. On the third day the king arose and retired from the hall without saying a word. Half an hour after, three men, armed with sabres, entered, and cut off the heads of the khan's sons, laid them in a golden dish, and presented them to the king, who commanded that they should be shown to the father, and when this was done, to cut off also his head. When this order was executed, the head of the father was laid along with the three others, and the dish again presented to the king, who sent it into the harem to the queen-mother. TAVERNIER's *Travels*, vol. i. p. 233.

MATT. xxiv. 51. *And cut him asunder.*] There are many instances in ancient writers of this method of executing criminals, and it is still practised by some nations, particularly by the western Moors in Barbary, as we are assured by Dr. SHAW, *Trav.* p. 254. 2d ed. CALMET says, (*Dict. of the Bible*, art. *Saw*,) this punishment was not unknown among the Hebrews. It came originally from the Persians or the Chaldeans. It is still in use among the Switzers, and they practised it not many years ago, on one of their countrymen, guilty of a great crime, in the plain of Grenelles, near Paris. They put him into a kind of coffin, and sawed him at length, beginning at the head, as a piece of wood is sawn. Parisates, king of Persia, caused Roxana to be sawn in two alive. Valerius Maximus says, that the Thracians sometimes made living men undergo this torture. The laws of the twelve tables, which the Romans had borrowed from the Greeks, condemned certain crimes to the punishment of the saw ; but the execution of it was so rare, as AULUS GELLIUS says, (*Noct. Att.* lib. xii. cap. 2.) that none remembered to have seen it practised. HERODOTUS

(lib. 6.) relates, that Sabacus, king of Egypt, received an order in a dream to cut in two all the priests of Egypt. Caius Caligula, the emperor, often condemned people of condition to be sawn in two through the middle. *Aut medios serrâ dissecuit.* Sueton. in Caio. Among the fragments of Roman jurisprudence, as collected by BALDWIN, there is one law which permits the body of the debtor to be cut in pieces, and divided amongst his creditors for want of payment. *Reflections on Learning*, p. 180.

“The governor of Misitra, near ancient Sparta, being bribed by Mahomet the Second to surrender the citadel, no sooner put himself into the hands of the Sultan, than he ordered him to be sawn through the middle.

“Conrad d’Alis Barthelemy, a monk of Monte Polittano, in the province of Tuscany, was sawn in two from the head downwards, in Grand Cairo.” CHATEAUBRIAND’S *Travels*, vol. i. *Int.* p. 18.; vol. ii. p. 143.

“In the course of his awful narrative, he told us that the noise which had so appalled him, as he lay among the blood-stained rocks, was indeed the acting of a new cruelty of the usurper. After having witnessed the execution of his sentence on the eighteen citizens, whose asseverations he had determined not to believe, Nackee Khan immediately sent for a devout man, called Saied Hassan, who was considered the sage of the place, and for his charities greatly beloved by the people. ‘This man,’ said the Khan, ‘being a descendant of the prophet, must know the truth, and will tell it me. He shall find me those who can, and will pay the money.’ But the answer given by the honest Saied being precisely the same with that of the innocent victims who had already perished, the tyrant’s fury knew no bounds, and, rising from his seat, he ordered the holy man to be rent asunder in his presence, and then thrown over the rock, to increase the monument of his vengeance below.” Sir R. K. PORTER’S *Travels in Persia*, vol. ii. p. 29. Vide WETSTEIN, *in loc.* KUINOEL, *Comment.* vol. i. p. 633. EWALDI, *Embl. Sac.* vol. i. p. 85.

MATT. xxvi. 67. *Then did they spit in his face.*] This instance of contempt and reproach offered to Christ was at the same time an expression of malice, and a compliance with custom. The practice has descended to later generations; for, in the year 1744, when a rebel prisoner was brought before Nadir Shah's general, "the soldiers were ordered to spit in his face, an indignity of great antiquity in the East." HANWAY'S *Travels*, vol. i. p. 298.

"The malediction of the Turks, as of other Oriental nations, is frequently expressed in no other way than by spitting on the ground. May not this explain the reason why Christ, on healing the blind and the deaf, spat on the ground? *John*, ix. 6. *Mark*, vii. 33. viii. 23." CLARKE'S *Travels*, vol. iii. p. 295.

"Towards evening, the weather became squally, and the old captain would gladly have made a few reefs in his wide-spreading canvass; the buffoon was accordingly set to work, to have this accomplished; in the mean time the foresail went to shivers. Never was there a scene of greater confusion. In the midst of it, one of us attempted to assist, and even spoke to the captain. His rage upon being addressed by an infidel at this critical moment exceeded all bounds. He spat first upon the deck, then into the sea, attributing the accident entirely to our presence on board, and cursing the whole race of Christians, as the authors of all the ill luck he had ever encountered." CLARKE, *Ib.* vol. iii. p. 313.

MATT. xxvii. 25. *His blood be on us, and on our children.*] Imprecations are often uttered as the expression of malice and vengeance. In this practice some of the Eastern people habitually indulge themselves. "We met here one of our old Ababde guides, who saluted the servants on both cheeks, and seemed delighted to see us, and instantly exerted his influence to procure us a supply of provisions. We observed a Nubian receive a severe kick from a camel, and his manner of expressing his indignation was sufficiently amusing. He instantly fell on his knees; and after devoting, with a

variety of imprecations, the sacred head of his offender, scattered in the air a quantity of sand, of which the greater part fell on himself. I have frequently seen quarrels among the Arabs carried on in the same manner." WADDINGTON and HANBURY's *Journal of a Visit to some Parts of Ethiopia*, p. 301.

LUKE, iv. 29. *And led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong.*] "We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gun-shots from Nazareth, consisting of the limestone, common here, and full of fine plants. On its top, towards the south, is a steep rock, which is said to be the spot, for which the hill is famous: it is terrible to behold, and proper enough to take away the life of a person thrown from it." HASSELQUIST's *Voyages*, p. 159. MAUNDRELL's *Journey*, at April 18, 19. "After dinner we made another small excursion, in order to see that which they call the Mountain of the Precipitation, that is, the brow of the hill from which the Nazarites would have thrown down our blessed Saviour, being incensed at his sermon preached to them. This precipice is at least half a league distant from Nazareth southward. In going to it you cross first over the vale in which Nazareth stands, and then going down two or three furlongs in a narrow cleft between the rocks, you there climb up a short, but difficult, way on the right hand, at the top of which you find a great stone standing on the brink of a precipice, which is said to be the very place where our Lord was destined to be thrown down by his enraged neighbours, had he not made his escape out of their hands. There are in the stone several little holes, resembling the prints of fingers thrust into it; these, if the friars say truth, are the impressions of Christ's fingers, made in the hard stone, while he resisted the violence that was offered to him." See also WITTMAN's *Travels in Turkey*, p. 183. BUCKINGHAM's *Travels in Palestine*, p. 99.



Acts, xv. 10. *A yoke upon the neck.*] The expressions "to put a yoke upon one," 1 *Kings*, xii. 4., and "to break the yoke," *Genesis*, xxvii. 40., *Leviticus*, xxvi. 13., *Isaiah*, ix. 4. x. 27., are not derived from draught cattle, but from prisoners who were confined by means of a yoke. When Hanway dined with the Persian minister, Behbud Chan, a prisoner was brought in after dinner, who had two wooden blocks on his legs, and wore round his neck a three-cornered wooden yoke, to the longer part of which his left hand was tied, so that his neck was pressed when he wished to ease his arm. See *Matt.* xi. 29., 1 *Tim.* vi. 1., *Gal.* v. 1.

Acts, xvi. 24. *Made their feet fast in the stocks.*] It is generally supposed that these were the cippi or large pieces of wood used among the Romans, which not only loaded the legs of prisoners, but sometimes distended them in a very painful manner; so that it is highly probable the situation of Paul and Silas here might be made more painful than that of an offender sitting in the stocks, as used among us, especially if (as is very possible) they lay with their bare backs, so lately scourged, on the hard or dirty ground; which renders their joyful frame, expressed by songs of praise, so much the more remarkable. Beza explains it of the numellæ, in which both the feet and the neck were fastened, in the most uneasy posture that can well be imagined.

A stocks with *five holes*, through two of which the feet, through other two the hands, and through the fifth the head of the prisoner was put, and kept in this unnatural position, must have proved a torture truly insupportable. See SMITH'S *Michaelis*, vol. iii. p. 443.

In China, the *Kan-ghe*, or wooden ruff, used in punishing theft, is a kind of portable pillory, consisting of two pieces of wood, hollowed in the middle, so as to fit the neck of the offender, and of such a breadth, that the wearer can neither see his own feet, nor put his hand to his mouth, so that he must be beholden to some other person for his food. It is made heavier or lighter, according to the nature of the crime, or the favour of

the mandarin: the lightest are about forty or fifty, and some of them even two hundred pounds' weight.

ACTS, xxiii. 2. *Ananias commanded them that stood by him to smite him on the mouth.*] "Call the Ferashes," exclaimed the king, "and beat these rogues till they die. The Ferashes came, and beat them violently; and when they attempted to say any thing in their own defence, they smote them on the mouth with a shoe, the heel of which was shod with iron." MORIER'S *Second Journey through Persia*, p. 95. The shoe was always considered as vile, and never allowed to enter sacred or respected places; and to be smitten with it is to be subjected to the last ignominy.

"As soon as the ambassador came in, he punished the principal offenders by causing them to be beaten before him; and those who had spoken their minds a little too unreservedly, he smote upon the mouth with a shoe, which, in their idiom, they call kufsh khorden, eating shoe." MORIER'S *Second Journey through Persia*, p. 8.

"By far the greatest of all indignities, and the most insupportable, is to be hit with a shoe or one of the pantoufles, which the Hindus commonly wear on their feet. To receive a kick from any foot, with a slipper on it, is an injury of so unpardonable a nature, that a man would suffer exclusion from his caste who could submit to it without receiving some adequate satisfaction. Even to threaten one with the stroke of a slipper is held to be criminal, and to call for animadversion." DUBOIS' *Description of the People of India*, p. 209.

ROM. vii. 24. *Who shall deliver me from the body of this death?*] "Wretched man that I am! do I often cry out, in such a circumstance, with no better supports and incitements than the law can give. *Who shall rescue me? miserable captive as I am, from the body of this death? from this continual burden which I carry about with me; and which is cumbersome and odious as a DEAD CARCASS tied to a living body, to be dragged along with it wherever it goes?*" Thus are the words paraphrased by Dr. DODDRIDGE, to which he subjoins this

note. "It is well known that some ancient writers mention this as a cruelty practised by some tyrants on miserable captives who fell into their hands ; and a more forcible and expressive image of the case represented cannot surely enter into the mind of man." That such a cruelty was once practised is certain from VIRGIL :

Quid memorem infandas cædes ? quid facta tyranni  
Effera ? Dii capiti ipsius generique reservent !  
Mortua quin etiam jungebat corpora vivis,  
Componens manibusque manus, atque oribus ora,  
Tormenti genus : et sanie taboque fluentes  
Complexu in misero, longa sic morte necabat.

*Æn.* lib. viii. ver. 483.

The same practice is also mentioned in VALERIUS MAXIMUS, lib. ix. cap. 2. § 10.

"The labours of the common convicts consist in cleaning the streets and repairing the ramparts of Brunn : they work in pairs, and when at any time one of them expires during the day, his companion is forced to drag his body about till sunset, when he is liberated from the corpse, but not before." NEALE'S *Travels through Germany*, p. 118.

HEB. xi. 35. *Tortured.*] It does not seem to be determined whether the *torture* here spoken of was a mode of punishment distinct from others, or whether the term is not to be taken in a general sense for all kinds of capital punishment and violent death. DODDRIDGE says, the original word signifies a peculiar sort of torture, which was called that of the tympanum or drum, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain, when all the parts were on such a stretch.

"On the 15th of November, 1779, Mr. Antes, returning from a short country excursion to Grand Cairo, was seized by some of the attendants of Osman Bey, a Mamaluke chief ; and, after stripping him of his clothes, they demanded money ; which he not having about him, they dragged him before the Bey, telling him that he was a European, from whom he might get something. In order to extort money from him, the Bey ordered him

to be bastinadoed : they first threw him down flat on his face, and then bent up his legs, so that the soles of his feet were horizontal : they then brought a strong staff about six feet long, with an iron chain fixed to it at both ends. This chain they threw round both feet above the ankles, and twisted them together, and two fellows on each side, provided with what they call a corbace, held up the soles of the feet by means of the stick. When thus placed, an officer whispered in his ear, ‘ Do not suffer yourself to be beaten ; give him a thousand dollars, and he will let you go.’ Mr. Antes, not willing to give up the money which he had received for the goods of other merchants, refused : the two men then began to beat the soles of his feet, at first moderately ; but when a second application for money was refused, and then the demand was two thousand dollars, they began to lay on more roughly, and every stroke felt like the application of a red hot poker. Finding they could get no money, supposing he might have some choice goods, a third application was made to him by the officer : he told him he had a fine silver-mounted blunderbuss at his lodging, which he would give. The Bey asked what he offered : the officer sneered, and said, *Bir carabina*, i.e. one blunderbuss ; on which the Bey said, *Ettrup il kulp*, Beat the dog. Then they began to lay on with all their might. At first the pain was excruciating ; but after some time his feeling grew numb, and it was like beating a bag of wool. Finding that nothing was to be got from him, and knowing that he had done nothing to deserve punishment, the Bey ordered them to let him go. One of the attendants anointed his feet, and bound them up with some rags, put him on an ass, and conducted him to his house in Cairo, and laid him on his bed, where he was confined for six weeks before he could even walk with crutches ; and for more than three years his feet and ankles were very much swelled ; and, though twenty years had elapsed when he published this account, his feet and ankles were so affected, that, on any strong exertion, they were accustomed to swell.”

ANTES' *Observations on the Manners of the Egyptians*, p. 146.

HEB. xi. 37. *They wandered about in sheep-skins and goat-skins.*] To confirm this declaration, we have the testimony of CLEMENT, in his *First Epistle to the Corinthians*, § 17. "Let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ. We mean Elias, Eliseus, and Ezekiel the prophets." See 2 *Kings*, i. 8., *Zech.* xiii. 4. To enclose criminals in skins, and thus to put them to death, appears to have been a punishment in the island of Zorza. There "it is the custom to execute criminals in the following manner. They are wrapped round both arms, in the hide of a buffalo, fresh taken from the beast, which is sewn tight; as this dries, it compresses the body to such a degree, that the sufferer is incapable of moving or in any manner helping himself, and thus miserably perishes." MARCO POLO'S *Travels*, b. iii. c. 2. p. 571. In the history of Sinde, we are told that this punishment was inflicted by Abd-al-malik, Khalif of Baghdad, upon one of his generals, who was accused, by certain princesses, his captives, of a heinous offence. "That monarch was highly enraged at this supposed insult, and sent an order to the general who was second in command, to sew Mohummud-bin-kassim into a raw hide, and thus forward him to his presence. Though consciously innocent, he allowed the unjust and cruel punishment of his sovereign to be inflicted on himself. He died the third day after. POTTINGER'S *Travels in Beloochistan and Sinde*, p. 389.

"Three Bakhtiarees had been condemned to death by the prince for robbery: one was beheaded, and the second blown up; the third was cut in half, and the two parts of his body hung over two of the most frequented gates of the city, as a warning to other thieves. The horrid spectacle was displayed for three days. It illustrates in some degree an ancient custom, exemplified in the case of Saul, 1 *Sam.* xxxi. 10., whose body was fastened to the wall of Bethshan by the Philistines. Shekch-kerden

is the technical term for this punishment, which consists in cutting the body in two, lengthwise, with a sword, beginning between the legs, and terminating on the side of the neck above the shoulder." MORIER'S *Second Journey through Persia*, p. 173.

## CHAP. XX.

### RELIGION.

GEN. iv. 4. *And of the fat thereof.*] JOSEPHUS (*Ant.* l. i. c. ii. s. 1.) says, it was milk, and the firstlings of his flock. A Hebrew word, composed of the same letters, differently pointed, signifies milk; and *Grotius*, with some other learned men, have adopted the opinion, that milk was part of the offering. It was a custom with the Egyptians to sacrifice milk to their gods.

The custom of presenting offerings to the divinity, either to express gratitude for benefits received, to obtain its favour, or deprecate its anger, is met with not only among all the nations of antiquity, but even at this day among many more or less civilised nations of the old and the new world. Thus, the savages of America "present to their gods, as gifts and offerings, the corn of their fields, and the animals they obtain by hunting. They throw tobacco, and other herbs which they use for want of tobacco, into the fire, in honour of the sun. They likewise throw such offerings into the rivers and lakes, in order to do honour to the spirits who are placed over them. The cassava, and the quicu, which the Caribs depose on an altar at the end of their huts, are presents and offerings to the Great Spirit. The Iroquois sometimes lay on the roofs of their huts branches, porcelain necklaces, and ears of Indian corn, interwoven, and sometimes also animals, which they consecrate to the sun." LAFITAU, *Mœurs des Sauvages Américains*, &c. vol. i. p. 86.

GEN. xxviii. 22. *And this stone which I have set for a pillar, shall be God's house.*] It appears strange to us to hear a stone pillar called *God's house*, being accustomed to give names of this kind to such buildings only as are capable of containing their worshippers within them. But this is not the case in every part of the world, as we learn from Major SYMES's narrative of his *Embassy to the Kingdom of Ava*. The temples of that people, vast as many of them are, are built without cavity of any sort; and he only mentions some of the most ancient of those at Pagahm as constructed otherwise. The following extract will sufficiently illustrate this matter:—

“The object in Pegu that most attracts, and most merits notice, is the noble edifice of *Shoemadoo*, or the *Golden Supreme*. This is a pyramidical building, composed of brick and mortar, without excavation or aperture of any sort: octagonal at the base, and spiral at the top. Each side of the base measures one hundred and sixty-two feet. The extreme height of the edifice, from the level of the country, is three hundred and sixty-one feet, and above the interior terrace three hundred and thirty-one feet. Along the whole extent of the northern face of the upper terrace there is a wooden shed for the convenience of devotees, who come from a distant part of the country. There are several low benches near the foot of the temple, on which the person who comes to pray places his offering, commonly consisting of boiled rice, a plate of sweetmeats, or cocoa nuts fried in oil; when it is given, the devotee cares not what becomes of it; the crows and wild dogs often devour it in the presence of the donor, who never attempts to disturb the animals. I saw several plates of victuals disposed of in this manner, and understood it was the case with all that was brought.”

“The temple of *Shoedagan*, about two miles and a half north of Rangoon, is a very grand building, although not so high by twenty-five or thirty feet as that of *Shoemadoo* at Pegu. The terrace on which it stands is raised on a rocky eminence, considerably higher than the cir-

cumjacent country, and is ascended by above a hundred stone steps. The name of this temple, which signifies Golden Dagon, naturally recalls to mind the passage in the Scriptures, where the house of Dagon is mentioned, and the image of idolatry bows down before the Holy Ark."

"Many of the most ancient temples at Pagahm are not solid at the bottom: a well-arched dome supports a ponderous superstructure; and within, an image of Gaudona sits enshrined."

See also *Asiatic Researches*, vol. ii. pp. 310. 314.

Exod. xiii. 16. *It shall be for a token upon thine hand, and for frontlets between thine eyes.*] The custom of wearing ornaments between the eyes and on the forehead has been noticed amongst many of the Indian nations. In North America it is customary to scarify the flesh in a particular form between the eyes. In South America, frontlets of gold were worn as marks of distinction, and sometimes by way of intimidating their enemies, by adding to the terrific expression of their countenances. "The heads of the Mexican priests, during their sacrifices, were bound with leathern thongs, and their foreheads armed with little shields of paper, painted of various colours." CULLEN'S *Mexico*, vol. i. p. 279. The foreheads of the women in the Cape de Verde Islands are marked by several incisions. LANGE in *Harris's Collect.* vol. i. p. 386. One of the chief ornaments of the Indians near St. Augustin's Bay was a large plate like a piece of bone, or ivory, perfectly white, upon his forehead. BEAULIEU'S *Voyage*, in *Harris's Collect.* vol. i. p. 232. The idol in the Daibod's Temple, by much the loftiest building we had seen in Japan, was gilt all over, with the exception of a large spot, not gilt, on its forehead. KÆMPFER, vol. ii. p. 553.

"The Turks carry about them, in the camp and in the field, as well as in every other situation, certain talismans, consisting chiefly of verses of the Koran, to which they attach very extraordinary virtues, regarding them as a safeguard and a protection against every danger by which they may be assailed." WITTMAN'S *Travels in Turkey*, p. 233.



“ To screen themselves from the power of inferior deities, who are all represented as wicked spirits, and whose power is by no means irresistible, the Ceylonese wear amulets of various descriptions ; and employ a variety of charms and spells to ward off the influence of witchcraft and enchantments, by which they think themselves beset on all sides.” PERCIVAL’s *Ceylon*, p. 196.

“ The Scandinavians always attached a mysterious property to the Runic characters : it was said that Odin, their inventor, knew by them how to raise the dead. There were letters, or Runes, to procure victory, to preserve from poison, to relieve women in labour, to cure bodily diseases, to dispel evil thoughts from the mind, to dissipate melancholy, and to soften the severity of a cruel mistress.” MALLETT’s *Northern Antiquities*, vol. i. p. 148.

EXOD. XXV. 10. *They shall make an ark.*] We meet with imitations of this divinely instituted emblem among several heathen nations, both in ancient and modern times. Thus TACITUS (*de Mor. German.* cap. 40.) informs us that “ the inhabitants of the north of Germany, our Saxon ancestors, in general worshipped Herthum, that is, the mother-earth, and believed her to interpose in the affairs of men, and to visit nations ; that to her, within a sacred grove, in a certain island of the ocean, a vehicle, covered with a vestment, was consecrated, and allowed to be touched by the priest alone, who perceived when the goddess entered into this her secret place, and with profound veneration attended her vehicle, which was drawn by cows. While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit. They engaged in no war, they meddled not with arms, they locked up their weapons : peace and quietness only were then known, these only relished, till the same priest re-conducted the goddess, satiated with the conversation of mortals, to her temple.”

“ Among the Mexicans, Vitziputzli, their supreme god was represented in a human shape, sitting on a throne, supported by an azure globe, which they called

heaven. Four poles or sticks came out from two sides of this globe, at the ends of which serpents' heads were carved, the whole making a litter, which the priests carried on their shoulders whenever the idol was shown in public." PICARR's *Ceremonies*, vol. iii. p. 146.

In Lieutenant COOK's *Voyage round the World*, published by Dr. HAWKESWORTH, vol. ii. p. 252., we find that the inhabitants of Huaheine, one of the islands lately discovered in the South Sea, had "a kind of chest or ark, the lid of which was nicely sewed on, and thatched very neatly, with palm-nut leaves. It was fixed upon two poles, and supported upon little arches of wood, very neatly carved: the use of the poles seemed to be to remove it from place to place, in the manner of our sedan chair: in one end of it was a square hole, in the middle of which was a ring touching the sides, and leaving the angles open, so as to form a round hole within, a square one without. The first time Mr. Banks saw this coffer, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. Probably there was then something within; but now the cloth was taken away, and upon looking into it, it was found empty. The general resemblance between this repository and the ark of the Lord among the Jews, is remarkable: but it is still more remarkable, that upon inquiring of the boy what it was called, he said Ewharre no Eatau, the house of God: he could, however, give no account of its signification or use." PARKHURST's *Heb. Lex.* p. 690. 4th edit.

When the king of Travancor makes a tour to inspect the state of his fortresses, eight Brahmins bear a square tabernacle suspended on a pole: it is covered with a piece of yellow cloth, because *yellow* is in as high esteem among the Indians as *red* formerly was among the Egyptians. BARTOLOMEO, by Johnston, p. 299.

LEV. xvi. 22. *And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.*] The ASWAMEDHA JUG is an ancient Indian custom, in which a horse was

brought and sacrificed, with some rites similar to those prescribed in the Mosaic law. "The horse so sacrificed is in place of the sacrificer, bears his sins with him into the wilderness into which he is turned adrift, (for, from this particular instance, it seems that the sacrificing knife was not always employed,) and becomes the expiatory victim of those sins." Mr. HALHED observes (*Preface to the Code of Gentoo Laws*, p. 9.), that this ceremony reminds us of the *scape-goat* of the Israelites; and indeed it is not the only one in which a particular coincidence between the Hindoo and Mosaic systems of theology may be traced. To this account may be subjoined a narrative in some measure similar from Mr. BRUCE. "We found, that upon some dissension, the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammunition in the town had been expended; but it had since been agreed on by the old men of both parties, that nobody had been to blame on either side, but the whole wrong was the work of a camel. A camel, therefore, was seized, and brought without the town, and there a number on both sides having met, they upbraided the camel with every thing that had been either said or done. The camel had killed men; he had threatened to set the town on fire; the camel had threatened to burn the aga's house and the castle; he had cursed the grand seignior and the sheriffe of Mecca, the sovereigns of the two parties; and, the only thing the poor animal was interested in, he had threatened to destroy the wheat that was going to Mecca. After having spent great part of the afternoon in upbraiding the camel, whose measure of iniquity it seems was near full, each man thrust him through with a lance, devoting him, *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head, after which every man retired, fully satisfied as to the wrongs he had received from the camel!"

NUMBERS, xxxi. 23. *It shall be made clean: it shall be purified.*] The following is an interesting account of the mode of sacrificing practised by the Caufirs, a people

inhabiting the high range of the Hindoo Corsh, or Indian Caucasus. The narrator was a Mussulman, of the name of Moollah Nugeeb, who had undertaken the journey at the desire of Mr. Elphinstone. The people assemble round a stone of about four feet high, and in breadth that of a stout man. This was the Imotan, or holy stone, and behind it to the north is a wall. This stone represents Imra, the one and only God. To the south of the Imotan burns a fire, of a species of pine, thrown on green, for the purpose of giving a great deal of smoke. A priest stood before the fire, and behind him the worshippers in a row. Water is brought, with which he washes his hands, and taking some in his right hand, throws it three times through the smoke on the Imotan, saying every time *Sooch*, that is, Be pure; then he throws a handful of water on the sacrifice, usually a goat or a cow, and says *Sooch*. Then taking some water, and repeating some words, meaning, Do thou accept the sacrifice, he pours it into the left ear of the sacrifice. If the animal now turn up his head to heaven, it is a sign of acceptance. After some other ceremonies, the priest kills the goat, and receiving in both hands the blood, allows a little to drop into the fire, throwing the remainder on the Imotan. *Account of Caubul*, p.621.

1 SAM. v. 4. *The head of Dagon and both the palms of his hands were cut off upon the threshold.*] The destruction of Dagon before the ark of the Lord clearly discovered the vanity of idols, and the irresistible power of God. The circumstances attending his demolition are remarkable; and in them it is possible may be traced a conformity with the manner in which different nations treated the idol deities of each other. Dagon was not merely thrown down, but was also broken in pieces, and some of these fragments were found on the threshold. There is a circumstance related in MAURICE's *Modern History of Hindostan* (vol. i. part 2. p. 296.), which seems in some points similar to what is recorded of Dagon. Speaking of the destruction of the idol in the temple of Samnaut, he says, that "fragments of the

demolished idol were distributed to the several moques of Mecca, Medina, and Gazna, to *be thrown at the threshold* of their gates, and trampled upon by devout and zealous Mussulmans. In both instances the situation of the fragments at the *threshold* seems to intimate the complete triumph of those who had overcome the idols, and might possibly be a customary expression of indignity and contempt.

“The king goes to church regularly, his guards taking possession of every avenue and door through which he is to pass. Nobody is allowed to enter with him, because he is then on foot, excepting two officers of his bedchamber, who support him. He kisses the threshold and side-posts of the church door, the steps before the altar, and then returns home.” BRUCE’S *Trav.* vol. iii. p. 267. MALCOLM’S *Hist. of Persia*, vol. i. p. 336.

2 SAM. vi. 15. *And David and all the house of Israel brought up the ark of the Lord with shoutings.*] Such Ολολυγμοι, as the Greeks call them, were used before their gods. EZEK. SPANHEMIUS’S *Observat. on Callimachus, Hym. ad Delum.* v. 258. Ολολυζειν anciently signified to shout for joy. The Latin word Ululare is used by Statius for exultare. This sort of rejoicing is practised by the Abyssinians, in the evening of our Lord’s resurrection, when men and women shout, clap their hands, and dance to several instruments of music till morning light, and all this in their churches. LUDOLPHUS’S *Comment. Hist. Æthiopia*, p. 381.

“Our last day’s march afforded me some opportunities of conversing with a native of this country, whom we overtook on the road: from him I learned, that the shrill cry, like a very quick repetition of the word *el*, or *lel*, *lel*, *lel*, *lel*, with which, between Cazerun and Bushehr, the women, chiefly of Arab descent, had welcomed us, as expressing joy, was the same which they used during the mournful ceremony of a funeral.” Sir W. OUSELEY’S *Travels in the East*, vol. i. p. 310.

“The Moorish women, to show mirth and gladness, welcome each guest by squalling out for several times

together, *loo, loo, loo*. At their funerals, also, and upon other melancholy occasions, they repeat the same noise, only they make it more deep and hollow, and end each period with some ventriloquous sighs." SHAW'S *Travels*, p. 242.

The Abyssinian women are accustomed to welcome strangers with the acclamation *heli, li, li, li, li*. SALT'S *Travels in Abyssinia*, p. 242. The Egyptian women cry out *luy, luy, luy*. WALPOLE'S *Memoirs on Europ. and Asiat. Turkey*, vol. i. p. 394.

Did David accompany his dancing on this occasion with an appropriate sacred song or festive Psalm? such, for instance, as *Psalm lxviii*. If so, his conduct will receive illustration from the following incident, which occurred to Captain H. Wilson, at one of the Pelew Islands, when the natives kept a day of festivity, on the capture of a war-canoe. "They ornamented themselves with plantain leaves, nicely paired into stripes, like our ribands, which, being of a yellowish colour, had a good effect on their dark skins; then forming themselves into circles, one within another, an elderly person began a song, or long sentence, and on his coming to the end of it, all the dancers joined in concert, dancing at the same time: then a new sentence was pronounced and danced to; which continued till every one had sung, and his verse had been danced to. Their manner of dancing does not consist so much in capering and leaping, or other feats of agility, as in a certain method of reclining their bodies, and yet preserving their balance."

1 KINGS, viii. 44. *If thy people shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name.*] "By a decree passed in the eighteenth year of the Emperor Adrian, the Jews were forbidden not only to enter into the city of Jerusalem (then called *Ælia*), but even to turn their looks towards it; which most probably had a reference to this custom of turning their faces toward the Holy City at their prayers.

"I observed that Mecca, the country of their prophet,

and from which, according to their idea, salvation was dispensed to them, is situated towards the south, and for this reason they pray with their faces turned towards that quarter." MARITI's *Travels*, vol. i. p. 68.

"The Mexicans prayed generally upon their knees, with their faces turned towards the east, and therefore made their sanctuaries with the door to the west." CULLEN's *Mexico*, vol. i. p. 260.

In a description of the people of the Ganow Hills, we find the same custom prevalent. "Their mode of swearing is very solemn: the oath is taken upon a stone, which they first salute; then, with their hands joined and uplifted, their eyes steadfastly fixed to the hills, they call on Mahadeva in the most solemn manner, telling him to witness what they declare, and that he knows whether they speak true or false. They then again touch the stone, with all the appearance of the utmost fear, and bow their heads to it, calling again upon Mahadeva. They also, during their relation, look steadfastly to the hills, and keep their right hand upon the stone. When the first person swore before me, the awe and reverence with which the man swore forcibly struck me: my Moherrir could hardly write, so much was he affected by the solemnity. I understand their general belief to be, that their god resides in the hills; and, though this belief may seem inconsistent with an awful idea of the divinity, these people appeared to stand in the utmost awe of their deity, from the fear of his punishing them for any misconduct in their frequent excursions to the hills." *Asiatic Researches*, vol. iii. p. 38.

"An hour before sunrise, the coffeegee, having prepared our coffee, retired into a corner of the room; and having, without the least reserve, performed the necessary ablutions, spread his garment on the ground, and began his prayers: he turned himself to the east; and though several persoes entered and left the apartment during his devotions, he seemed quite absorbed, and rose, and knelt, and prostrated himself with as much appearance of piety as if he had been praying in the holy temple

of Mecca itself." MACMICHAEL's *Journey to Constantinople*, p. 139.

PSALM lxxxiv. 3. *The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts.*] The ibis was so venerated in Egypt, as to be an allowed inmate in sacred structures. Something of the same kind occurs also in Persia. "Within a mosque at Oudjicun lies interred the son of a king, called Schah-Zadeh-Imam Dgiafer, whom they reckon a saint: the dome is rough-cast over; before the mosque there is a court, well planted with many high plane trees, on which we saw a great many storks, that haunt thereabout all the year round." THEVENOT's *Travels*, p. 122.

By the altars of Jehovah we are to understand the temple. The words probably refer to the custom of several nations of antiquity, that birds which built their nests on the temples, or within the limits of them, were not suffered to be driven away, much less killed, but found a secure and uninterrupted dwelling. Hence, when Aristodikus disturbed the birds' nests of the temple of Kumæ, and took the young from them, a voice, according to a tradition preserved by HERODOTUS (i. 159.), is said to have spoken these words from the interior of the temple, "Most villanous of men, how darest thou do such a thing? to drive away such as seek refuge in my temple?" The Athenians were so enraged at Atarbes, who had killed a sparrow which built on the temple of Æsculapius, that they killed him. See ÆLIAN's *Miscellaneous History*, b. v. chap. 17. Among the Arabs, who are more closely related to the Hebrews, birds which have built their nests on the temple of Mecca were inviolable from the earliest times. In the very ancient poem of a Dschorhamidish prince, published by A. SCHULTEN (*Monum. vetust. Histor. Arab.* p. 1.), in which he laments that his tribe had been deprived of the protection of the sanctuary of Mecca, it is said (verse 10.),—



*We lament the house, whose dove  
Was never suffered to be hurt ;  
She remained there secure ; in it also  
The sparrow built its nest.*

Another ancient Arabian poet, NABEGA, the Dho-bianit (*Silv. de Sacy's Chrestom. Ar. vol. i. p. 328.*), swears "by the sanctuary which affords shelter to the birds which seek it there." NIEBUHR (*Travels, vol. ii. p. 270.*) says, "I will observe, that among the Mahometans, not only is the Kaba a refuge for the pigeons, but also on the mosques over the graves of Ali and Hossein, on the Dsjamea, or chief mosque at Helle, and in other cities, they are equally undisturbed."

PSALM CXXXVII. 6. *If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy.*] "In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would kiss the very dust for her sake. Jerusalem is the centre round which the exiled sons of Judah build, in imagination, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered ; and when, after all their longings, and all their struggles up the steep of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer that God would have mercy on the darkness of Judah, and that the day-star of Bethlehem might arise in their hearts." RICHARDSON'S *Travels along the Mediterranean, vol. ii. p. 266.*

EZEK. ix. 4. *Mark upon the foreheads.*] Mr. MAU-

RICE, speaking of the religious rites of the Hindoos, says, before they can enter the great pagoda, an "indispensable ceremony takes place, which can only be performed by the hand of a brahmin; and that is, the impression of their foreheads with the *tiluk*, or mark of different colours, as they may belong either to the sect of Veeshnu or Seeva." If the temple be that of Veeshnu, their foreheads are marked with a longitudinal line, and the colour used is vermilion. If it be the temple of Seeva, they are marked with a parallel line, and the colour used is turmeric or saffron. But these two grand sects being again subdivided into numerous classes, both the size and the shape of the *tiluk* are varied, in proportion to their superior or inferior rank. In regard to the *tiluk*, I must observe, that it was a custom of very ancient date in Asia to mark their servants in the forehead. It is alluded to in these words of Ezekiel, where the Almighty commands his angels to *go through the midst of the city, and set a mark on the foreheads of the men who sigh for the abominations committed in the midst thereof*. The same idea occurs also in *Rev. vii. 3*." *Indian Antiquities*, vol. v. p. 82.

"After performing their religious ablutions, the Hindoos receive on their forehead the mark either of Visnoo or Siva. This mark, affixed by a brahmin, varies in form and colour, according to the sect they prefer, the one being horizontal, the other perpendicular. It is made from a composition of sandal-wood, turmeric, and cow-dung. The latter is deemed peculiarly sacred." *FORBES'S Oriental Memoirs*, vol. iii. p. 15.

"The divers sects of the Hindoos have a distinguishing mark of the sect, by which they are known, on the forehead, of powdered sandal-wood, or of the slime of the Ganges. The mark of the Wischnites consists of two nearly oval lines down the nose, which runs from two straight lines on the forehead. The mark of Schivites consists of two curved lines, like a half moon with a point on the nose. It is made either with the slime of the Ganges, with sandal-wood, or the ashes of cow-dung." *WARD'S History of the Hindoos*.

HAB. ii. 20. *But the Lord is in his Holy Temple, let all the earth keep silence before him.*] Silence is a mark of respect and submission. In the Eastern courts there reigns among the guards, officers, and great men attendant upon their princes, the most profound silence ; a modest, grave, composed, immovable posture, which gives us some idea of the silence of which Habakkuk speaks. Lord BALTIMORE, in his *Tour to the East*, mentions a circumstance which will illustrate this passage. He informs us, that at the feast of the Great Biram at Constantinople, the grand seignior goes to the mosque of Sultan Ahmed. The cavalcade, which issues forth from the seraglio on this occasion, is one of the finest sights in Europe : it consists of the vizirs, bashas, grandees, and all the principal civil and military persons in the city, who go to pay their respects to the emperor. They begin to come out at four o'clock in the morning, and continue so doing till about nine : when the grand seignior appears a deep silence is observed. The janisseries line the streets, from the palace to the mosque : they are without any sort of arms ; they stand with their hands across, and bow down to the grand seignior and to the vizirs only, who return the salute.

ZECH. xiv. 16. *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, and to keep the feast of tabernacles.*] Annual visits to the Temple were performed by the Jews. The same custom prevailed among other early nations. “ Orthodox Sintoists go in pilgrimage to Isje once a year, or at least once in their life. This pilgrimage is called sanga, which, in the literal sense of the word, is as much as to say the ascent or going up to the Temple, and must be understood only of this most eminent temple of Tensio Dai Sin, that is, the great hereditary imperial god of the celestial generations. This Tensio Dai Sin is the greatest of all the gods of the Japanese, and the first and chief object of the Sintos’ worship.” KÆMPFER’S *Japan*, vol. i. p. 226.

“ In the island of Tititacca, on the lake of the same name in Mexico, stood one of the most splendid temples in the whole empire. Besides the plates of gold and silver with which its walls were magnificently adorned, it contained an immense collection of riches; all the inhabitants of provinces which depended on the empire being under an indispensable obligation of visiting it once a year, and offering some gift; accordingly they always brought, in proportion to their zeal or ability, gold, silver, or jewels.” ULLOA’s *Voyage*, vol. ii. p. 163.

MATT. vi. 5. *Pray in the corners of the streets.*] Such a practice as is here intimated by our Lord was probably common at that time with those who were fond of ostentation in their devotions, and who wished to engage the attention of others. It is evident that the practice was not confined to one place, since it may be traced in different nations. We have an instance of it related by AARON HILL (*Travels*, p. 52.): “ Such Turks as at the common hours of prayer are on the road, or so employed as not to find convenience to attend the mosques, are still obliged to execute that duty; nor are they ever known to fail, whatever business they are then about, but pray immediately when the hour alarms them, in that very place they chance to stand on; insomuch that when a janissary whom you have to guard you up and down the city hears the notice which is given him from the steeples, he will turn about, stand still, and beckon with his hand, to tell his charge he must have patience for a while; when, taking out his handkerchief, he spreads it on the ground, sits cross-legged thereupon, and says his prayers, though in the *open market*, which having ended, he leaps briskly up, salutes the person whom he undertook to convey, and renews his journey with the mild expression of *Ghell johnnnum ghell*, or, Come, dear, follow me.” It may be proper to add, that such a practice as this is general throughout the East. “ Both Hindoos and Mussulmans offer their devotions in the most public places: as, at the landing places of rivers, in the public streets, and on the roofs of boats,

without the least modesty or attempt at concealment. *WARD's View of the Hindoos*, vol. ii. p. 335.

“An aged Turk is particularly proud of a long flowing white beard, a well shaved cheek and head, and a clean turban. It is a common thing to see such characters, far past the bloom of life, mounted on stone seats, with a bit of Persian carpet, at the corner of the streets, or in front of their bazaars, combing their beards, smoking their pipes, or drinking their coffee, with a pitcher of water standing beside them, or saying their prayers, or reading the Koran.” *RICHARDSON's Travels along the Mediterranean*, vol. i. p. 75.

MATT. vi. 7. *But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking.*] The following extract furnishes us with an exemplification of the conduct which our Lord so justly and so strongly condemns. “Next morning, the 27th, we started again at an early hour, as soon as the reisses had got through their prayers. With one of them this was a very long, and a very serious concern : he generally spent an hour in this exercise every morning, and as much in the evening ; besides being very punctual in the performance of this duty at the intervening periods of stated prayer. Certainly he did not pray in secret, communing with his heart, but called aloud, with all his might, and repeated the words as fast as his tongue could give them utterance. The form and words of his prayer were the same with those of the others ; but this good man had made a vow to repeat certain words of the prayer a given number of times, both night and morning. The word *Rabboni*, for example, answering to our word *Lord*, he would bind himself to repeat a hundred or two hundred times, twice a day ; and, accordingly, went on in the hearing of all the party ; and on his knees, sometimes with his face directed steadily to heaven, and at other times bowing down to the ground, and calling out *Rabboni, Rabboni, Rabboni, Rabboni, Rabboni, &c.*, as fast as he could articulate the words after each other, like a school-boy going

through his task, not like a man, who, praying with the heart, and the understanding also, continues longer on his knees, in the rapture of devotion, whose soul is a flame of fire, enkindled by his Maker, and feeding upon his God, like Jacob, will not let him go until he bless him. Having settled his accounts with the word *Rabboni*, which the telling of his beads enabled him to know when he had done, he proceeded to dispose of his other vows in a similar manner. *Allah houakbar*, perhaps came next, God most great; and he would go on as with the other, *Allah houakbar*, *Allah houakbar*, *Allah houakbar*, *Allah houakbar*, &c., repeating them as fast as he could frame his organs to pronounce them. When he had done with it he took up the chorus of another word, *Allah careem*, God assisting; *Allah hedaim*, eternal God; *Al ham de lelai*, glory to God; or some other word or phrase, or attribute of Jehovah, and repeated it over as many times as he had vowed to do. The usual number of repeating certain words is thirty-three times each; and the Mussulman's beads are strung accordingly three times thirty-three, with a large dividing bead between each division. The usual phrases so repeated are, *Allah houakbar*, God most great; *Al ham de lelai*, glory to God; *Allah careem*, assisting God, &c. To hear this man repeat his prayers, his variety of unconnected tones, running through all the notes of the gamut, produced quite a ludicrous effect; you would say this man was caricaturing or making a farce of devotion; but to look at him engaged, nothing could be more serious or devout, or more abstracted from the world than his appearance. All his countrymen thought well of his devotions, and never manifested the slightest disposition to smile at or to twit him for his oddities; on the contrary, they said that he was a rich man, and would be a great sheikh. So great is their respect for prayer, that raillery on that subject would not be tolerated among Mussulmans; and in their addresses to the Almighty, they are not permitted to use any terms expressive of any part of the human body, or even of

external objects ; considering it offensive to God, and a species of idolatry to do so. They have five stated periods of prayers — souba, or morning dawn, when they say two prayers ; doch, or noon, when they say four prayers ; el assr, or about three o'clock, when they also say four prayers ; magreep, or at twilight, when they say three prayers ; el ushé, or about half past eight o'clock, when they say four prayers. In performing their ablutions before prayer, they begin with the hands, which they wash three times ; then the mouth three times, throwing out the water ; having blown and picked the nose, they wash it three times ; the face and eyes three times : then they draw a line from the eyebrows to the ears, which they pick and wash ; then pass their wet hands behind their neck and over the head ; then they wash their arms three times ; last of all, their feet and all the outlets of the body. They are then purified, as their religion enjoins, to address their Maker." RICHARDSON'S *Travels along the Mediterranean*, vol. i. p. 463.

MATT. xxi. 13. *It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.*] "The mosque at the time of our passing through it was full of people, though these were not worshippers, nor was it at either of the usual hours of public prayers. Some of the parties were assembled to smoke, others to play at chess, and some apparently to drive bargains of trade, but certainly none to pray. It was, indeed, a living picture of what we might believe the temple at Jerusalem to have been, when those who sold oxen and sheep and doves, and the changers of money sitting there, were driven out by Jesus, with a scourge of cords, and their tables overturned. It was, in short, a place of public resort and thoroughfare, a house of merchandise, as the temple of the Jews had become in the days of the Messiah." BUCKINGHAM'S *Travels among the Arab Tribes*, p. 308.

ACTS, iii. 1. *The hour of prayer.*] The Jews had stated hours both for public and private prayer. It was

Daniel's custom to pray three times a day, *Dan.* vi. 10.; and this was also the practice of David, *Psalms* lv. 17. From hence we learn not only how frequently, but at what times of the day, that duty was commonly performed. It is generally supposed that the morning and evening prayers were at the time of offering the morning and evening sacrifice, that is, at the third and ninth hour; and the noon prayer was at the sixth hour, or twelve o'clock. We find in Scripture no express institution of the stated hours of prayer. The Jews say they received them from the patriarchs: the first hour from Abraham; the second from Isaac; and the third from Jacob.

From the Jews the Mahometans have borrowed their hours of prayer, enlarging the number of them from three to five, which all Mussulmans are bound to observe. The first is in the morning, before sunrise; the second when noon is past, and the sun begins to decline from the meridian; the third in the afternoon, before sunset; the fourth in the evening after sunset, and before the day is shut in; the fifth after the day is shut in, and before the first watch of the night. To these some of their devotees add two more; the first an hour and a half after the day is shut in, and the other at midnight: but these are looked upon as voluntary services, practised in imitation of Mahomet's example, but not enjoined by his law. SALE's *Koran*, *Prelim.*, sec. iv. 107.

"Out of respect to the Temple, the inhabitants of Jerusalem said, *to go up to the Temple*; in the same manner as all the Israelites, out of respect to the Holy City, said, *go up to Jerusalem*. When Syria was subject to the Fatemite Caliphs who resided in Egypt, those who went from Syria to Egypt said they went up to Egypt. (Vide FREIGTAG's *Selecta ex Historia Halebi*, p. 126.) The apostles, however, did not go into the Temple itself, but into the outer court, which was called the court of the women, because they were not permitted to go any farther. In this court the people assembled for prayer, the men below and the women above, in galleries." STOLBERG's *History of Religion*, b. vi. p. 30.



ACTS, xix. 24. *Silver shrines for Diana.*] The Temple of Diana at Ephesus was reckoned one of the seven wonders of the world. JUSTIN, lib. ii. cap. iv. not. in edit. Gronovii, 1719, p. 75. PLUTARCH, *Apoph.* edit. PEMBERTON, Oxon. p. 63. Dr. EDWARDS, *De Prædestin. Paulina*, p. 90. The shrines were small silver models of the temple, with the goddess within them. Such PLINY (lib. xxxvi. 5.) mentions of the Venus of Cnidus. See TACITUS, *Ann.* iii. 61. LIVY, l. i.

“The *ιερα* of the Greeks, as well as the tabernacles of Eastern nations, were sometimes not only portable, but they were so small, that the *κιςται ιεραι*, used for enclosing them during journeys scarcely exceeded the size of the fashionable snuff-boxes now used by the *petit-mâitres* of Paris and London. Examples of this kind of portable shrines are particularly common in Russia, and in all countries professing the religion of the Greek church: they are made either of wood or of metal, with two little folding doors, which are thrown open when the bogh or idol is to be worshipped. The custom of using them has been retained among the Roman Catholics.” CLARKE’S *Travels*, vol. iii. p. 447.

GAL. iii. 1. *Who hath bewitched you.*] It is not to be imagined that the apostle, by the use of this expression, gave any countenance to the popular error which prevailed, not only among the heathens, but among some of the more ignorant and superstitious Christians—that of fascination, or bewitching with the eye. The language of the apostle is only a strong expression of surprise at the departure of the Galatians from the purity of the Gospel. It, however, reminds us of those practices of the heathens, which are spoken of by various writers. They believe that great mischief might ensue from an evil eye, or from being regarded with envious and malicious looks. PLINY relates from *Isigonius*, that “among the Triballians and Illyrians there were certain enchanters, who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with angry eyes.” *Nat. Hist.* lib. vii. cap. 2.

A shepherd in VIRGIL says, —

Nescio quis teneros oculus mihi fascinat agnos.

*Some evil eyes bewitch my tender lambs.*

*Eclog. iii. lin. 103.*

“No nation in the world is so much given to superstition as the Arabs, or even Mahometans in general. They hang about their children’s necks the figure of an open hand, usually the right, which the Turks and Moors paint likewise upon their ships and houses as a counter-charm to an evil eye; for five is with them an unlucky number, and five (meaning their fingers) in your eyes is their proverb of cursing and defiance. Those of riper years carry with them some paragraph of their Koran, which they place upon their breasts, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtues of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden.” SHAW’S *Travels*, p. 243.

HEB. i. 14. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*] Among the Indian tribes of North America, good spirits are called okkis and mannitos, and are supposed to be the guardians of men, and every man is imagined to have his own tutelary deity. “It is remarkable, however, that these tutelary deities are not supposed to take men under their protection, till something has been done to merit the favour. A parent who wishes to obtain a guardian spirit for his child first blackens his face, and then causes him to fast for several days. During this time it is expected that the spirit will reveal himself in a dream; and on this account the child is anxiously examined every morning with regard to the visions of the preceding night. Whatever the child happens to dream of most frequently, even if it happen to be the head of a bird, the foot of an animal, or any thing of the most worthless nature, becomes the symbol or figure under which the okki reveals himself. With this figure, in

the conceptions of his votary, the spirit becomes identified ; the image is preserved with the greatest care ; is the constant companion on all great and important occasions ; and the constant object of consultation and worship." Dr. JARVIS's *Discourse on the Religion of the Indian Tribes of North America*, p. 22.

Mr. HECKEWELDER (*Historical Account of the Indian Nations*, p. 238.) describes the same custom under the name of initiation of boys. He says it is "a practice which is very common among the Indians, and, indeed, is universal among those nations that I have become acquainted with. By certain methods they put the mind of a boy in a state of perturbation, so as to excite dreams and visions, by means of which they pretend that the boy receives instructions from certain spirits or unknown agents as to his conduct in life ; that he is informed of his future destination, and of the wonders he is to perform in his future career through the world. When a boy is to be thus initiated, he is put under an alternate course of physic and fasting, either taking no food whatever, or swallowing the most powerful and nauseous medicines ; and occasionally he is made to drink decoctions of an intoxicating nature, until his mind becomes sufficiently bewildered, so that he sees, or fancies that he sees, visions, and has extraordinary dreams, for which, of course, he has been prepared beforehand. He will fancy himself flying through the air, walking under ground, stepping from one ridge or hill to the other across the valley beneath, fighting and conquering giants and monsters, and defeating whole hosts by his single arm. Then he has interviews with the mannito, or with spirits, who inform him of what he was before he was born, and what he will be after his death. His fate in this life is laid entirely open before him ; the spirit tells him what is to be his future employment, whether he will be a valiant warrior, a mighty hunter, a doctor, a conjuror, or a prophet. There are even those who learn, or pretend to learn, in this way, the time and manner of their death. When a boy has been

thus initiated, a name is given to him analogous to the visions that he has seen, and to the destiny that is supposed to be prepared for him. The boy imagining all that happened to him while under perturbation to have been real, sets out in the world with lofty notions of himself, and animated with courage for the most desperate undertakings."

"As soon as a child is informed what is the nature or form of his protecting deity, he is carefully instructed in the obligations he is under to do him homage; to follow his advice communicated in dreams; to deserve his favours; to confide implicitly in his care; and to dread the consequences of his displeasure. For this reason, when the Huron or the Iroquois goes to battle or to the chase, the image of his okki is as carefully carried with him as his arms. At night each one places his guardian idol on the pallisades surrounding the camp, with the face turned from the quarter to which the warriors or hunters are about to march. He then prays to it for an hour, as he does also in the morning, before he continues his course. This homage performed, he lies down to rest, and sleeps in tranquillity, fully persuaded that his spirit will assume the whole duty of keeping guard, and that he has nothing to fear." Dr. JARVIS's *Discourse*, p. 23. See also HAKLUYT, vol. ii. p. 249. 4to.

2 PET. i. 19. *A light that shineth in a dark place.*] The image employed in this passage is taken, as LACKIMACHERI conjectures (*Observat. Philolog.* p. ii. *Obs.* p. 166.), from that part of the Temple of Jerusalem which was called the Holy. In this space, into which the daylight was not admitted, a solemn darkness always prevailed, relieved only by the faint light of the lamps of the seven-branched candlestick. Every morning, before daybreak, a priest repaired to an elevated part of the temple, to observe the morning dawn. As soon as he perceived it, he exclaimed it grows light. Thereupon the priests, who had to officiate in the sanctuary that day, cleaned the candlestick, and extinguished four of the lamps, for during the day only three lamps burned,

as JOSEPHUS informs us, *Antiq.* b. iii. cap. 8. § 3. All seven were lighted in the evening, and burned through the night till the morning dawned.

We are not to be surprised that the inside of the Jewish Temple was dark, for in the temples of all other nations a mysterious awe-inspiring gloom always prevailed. Even the renowned Temple of Minerva at Athens, the Parthenon, which the Mahometans converted into a mosque, did not receive any daylight. SPON, who visited it in 1675, says "When I entered the mosque, I was not surprised, as others have been, at its darkness. The little light it had came from the back part, which the Christians opened when they made use of it as a choir. In the ages of paganism, this temple had no light but that which entered at the door, and which gradually faded away when you entered the pronaos, which was only faintly lighted through the first portal. I should rather have wondered at seeing windows here, as they are very seldom found in the ancient temples. The Temple of Theseus at Athens also has no light but what is received from two or three openings, which the Greeks have made, without any symmetry, in the roof, because they wanted to use this temple as a church; and it is easy to see that in ancient times no light could enter except through the portal. It was doubtless imagined that the darkness prevailing in the temples struck those who entered with reverential awe. Hence, too, we may derive the use of lamps in the sanctuaries.

REV. ix. 20. *They should not worship devils.*] Mr. IVES, in his Travels through *Persia*, gives the following curious account of *devil-worship*:—"These people (the *Sanjacks*, a nation inhabiting the country about *Mosul*, the ancient *Nineveh*,) once professed Christianity, then Mahometanism, and last of all devilism. They say it is true that the devil at present has a quarrel with God, but the time will come when the pride of his heart being subdued, he will make his submission to the Almighty; and as the Deity cannot be implacable, the

devil will receive a full pardon for all his transgressions, and both he and all those who paid him attention during his disgrace will be admitted into the blessed mansions. This is the foundation of their hope, and this chance for heaven they esteem to be a better one than that of trusting to their own merits, or the merits of the leader of any other religion whatsoever. The person of the devil they look on as sacred, and when they affirm any thing solemnly, they do it by his name. All disrespectful expressions of him they would punish with death, did not the Turkish power prevent them. Whenever they speak of him, it is with the utmost respect ; and they always put before his name a certain title corresponding to that of highness or lord." (P. 318.) — "The *Benjans*, in the East Indies, (according to the Abbé de GUYON, in his history of that country,) fill their temples or pagodas with his statues, designed in all the horrid extravagance of the Indian taste. The king of Calicut, in particular, has a pagoda wholly filled with the most frightful figures of the devil, which receives no other light than what proceeds from the gleam of a multitude of lamps. In the midst of this kind of cavern is a copper throne, whereon a devil formed of the same metal is seated, with a tiara of several rows on his head, three large horns, and four others that spring out of his forehead. He has a large gaping mouth, out of which come four teeth, like the tusks of a boar. His chin is furnished with a long and hideous beard. He has a crooked nose, large squinting eyes, a face frightfully inflamed, fingers crooked like talons, and paws rather than feet. His breasts hang down upon his belly, where his hands are laid in a negligent posture ; from his belly arises another head, uglier if possible than the first, with two horns, and a tongue hanging out prodigiously large ; and behind him a tail like a cow's. On his tongue and in his hand are two figures almost round, which the Indians say are souls that he is preparing to devour." *Hist. of East Ind.* part ii. c. 2. s. 1.

The worshippers of the devil mentioned by Ives were also found by *Niebuhr* in the same country, in a village between Bagdad and Mosul, called Abd-el-asis, on the great Zab (a river which empties itself into the Tigris). This village, says he (*Travels*, part ii. p. 344.), is entirely inhabited by people who are called Isidians, and also Dauâsins. As the Turks allow the free exercise of religion only to those who possess sacred books, that is, the Mahometans, Christians, and Jews, the Isidians are obliged to keep the principles of their religion very secret. They therefore call themselves Mahometans, Christians, or Jews, according to the party of him who inquires what their religion is. Some accuse them of worshipping the devil under the name of Tschellebi, *i. e.* Lord ; others say, that they show great reverence for the sun and fire, that they are unpolished heathens, and have horrid customs. I have also been assured, that the Dauâsins do not worship the devil ; but adore God alone, as the creator and benefactor of all mankind. They will not speak of Satan, nor even have his name mentioned. They say that it is just as improper for men to take a part in the dispute between God and a fallen angel, as for a peasant to ridicule and curse a servant of the Pacha who has fallen into disgrace. That God did not require our assistance to punish Satan for his disobedience ; it might happen that he might receive him into favour again, and then we must be ashamed before the judgment-seat of God, if we had, uncalled for, abused one of his angels ; it was therefore the best not to trouble one's self about the devil ; but endeavour not to incur God's displeasure ourselves. When the Isidians go to Mosul, they are not detained by the magistrates, even if they are known. The vulgar, however, sometimes attempt to extort money from them. When they offer eggs or butter to them for sale, they endeavour first to get the articles into their hands, and then dispute about the price, or for this, or other reasons, to abuse Satan with all their might ; on which the Dauâsin is often polite enough to leave every thing behind, rather

than hear the devil abused. But in the countries where they have the upper hand, nobody is allowed to curse, unless he chooses to be beaten, or, perhaps, even to lose his life.

## CHAP. XXI.

### TIME AND SEASONS.

GENESIS, xv. 12. *An horror of great darkness fell upon him.*] There is no doubt a natural connection between darkness and the fear with which it so commonly affects mankind, especially the unenlightened and less civilised part of the human race. This, probably, is greatly aided both by ignorance and superstition. But it is found very common and almost unconquerable. "Having bathed, and dined on bread and cheese, we set out on our return to the bark, our guides urging us to be quick, lest we should be benighted: they said the serpents and other venomous reptiles always came down by night to drink, and they were apprehensive that we should tread on them; they also said that we should meet the robbers at night. These people have a remarkable aversion to being caught in the dark. I remember when at Dendera, our servant, an Arab, hurried off and left us behind, when he thought we should be late in returning to our boat. And whenever our lights have gone out in a tomb or temple, the Arabs have always clapped their hands, and made a noise to keep their spirits up, till the light returned." IRBY and MANGLES' *Travels in Egypt*, p. 22.

EXODUS, x. 21. *And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.*] The following are singular and accurate illustrations of this plague of darkness. It is said that the darkness was such as might be felt. This cannot be more clearly explained than by supposing it to have been



accompanied by a profuse shower of dust or fine sand which insinuated itself into every part, and must have added considerably to the inconvenience of total darkness. It is also recorded that the children of Israel were blessed with light in their houses, which part of the miracle is equally explicable on the supposition that they still continued to reside at Ramases, which had been originally allotted to them upon their first establishment in Egypt. *Gen.* xlv. 11. For Ramases being at a considerable distance from Memphis, might (as in the case of the parts of Persia unaffected by the passing cloud) have been beyond the extent of the darkness which God had caused to come upon Egypt.

“ March 15. 1775, at four this afternoon, at Bussora, the sun then shining bright, a total darkness commenced in an instant, when a dreadful consternation seized every person in the city, the people running backward and forward in the streets, tumbling over one another quite distracted; while those in the houses ran out in amazement, doubting whether it were an eclipse or the end of the world. Soon after the black cloud which had caused this total darkness approached near the city, preceded by as loud a noise as I ever heard in the greatest storm. This was succeeded by such a violent whirlwind, mixed with dust, that no man in the streets could stand upon his legs: happy were those who could find, or had already obtained, shelter; while those who were not so fortunate were obliged to throw themselves down on the spot, where they ran great risk of being suffocated, as the wind lasted full twenty minutes, and the total darkness half an hour. The dust was so subtle, and the hurricane so furious, that every room in the British factory was covered with it, notwithstanding we had the precaution to shut the doors and windows on the first appearance of the darkness, and to light candles. At half past five the cloud had passed the city, the sun instantly shone out, no wind was to be heard, no dust fell, but all was quite serene and calm again, when all of us in the factory went on the terrace, and observed the cloud had

entirely passed over the river, and was then in Persia, where it seemed to cover full thirty miles in breadth on the land, but how far in length could not be even guessed at ; it flew along at an amazing rate, yet was half an hour in passing over the city. It came from the N.W., and went straight forward to the S.E. The officers of the Company's cruisers came on shore as soon as the cloud had passed their ships, and declared that the wind was so violent, and the dust so penetrating, that no man could stand on the decks ; and that after it was over, every place below on board the ships was covered with dust. Such a phenomenon never was known before in the memory of the oldest man now living at Bussora." PARSONS' *Travels*, p. 163.

" In the afternoon the horizon to the eastward was thick and hazy, and the Moors prognosticated a sand wind ; which accordingly commenced on the following morning, and lasted, with slight intermission, for two days. The force of the wind was not in itself very great ; it was what a seaman would have denominated a stiff breeze ; but the quantity of sand and dust carried before it was such as to darken the whole atmosphere. It swept along from east to west, in a thick and constant stream, and the air was at times so dark and full of sand, that it was difficult to discern the neighbouring tents. As the Moors always dressed their victuals in the open air, this sand fell in great plenty amongst the kouskos : it readily adhered to the skin when moistened by perspiration, and formed a cheap and universal hair-powder. The Moors wrap a cloth round their face to prevent them from inhaling the sand ; and always turn their backs to the wind when they look up, to prevent the sand falling into their eyes." PARKER'S *Travels*, p. 131.

" The wind, which is generally strong, carries this fine dust into the air in such clouds, that I have actually seen the sun darkened by them for a considerable time, and at the breadth of a street have not been able, for several minutes, to distinguish a man from a horse. This

dust is carried so far, that with the wind off the land, at three versts (about  $2\frac{1}{2}$  miles) distance, I have been almost choked by it. The first time I saw these clouds, I concluded that they were the forerunners of an earthquake." MACGILL's *Travels in Turkey*, vol. i. p. 202.

NUMBERS, xi. 32. *And the people stood up all that day, and all that night.*] During the bright moonlight evenings at Bombay, the smallest print may be read without inconvenience, through the medium of a cloudless atmosphere. FORBES's *Oriental Memoirs*.

In the West India Islands "the nights are transcendently beautiful; the moon displays a magnificence in her radiance unknown to Europeans: the smallest print is legible by her light, and during her absence the brilliancy of the milky way supplies to the traveller the necessary light, and makes ample amends for the shortness of twilight." MAJOR's *History of America*, p. 310.

1 SAM. xx. 24. *When the new moon was come, the king sat himself down to meat.*] "No Persian would willingly commence a journey, or any other business, until the new moon had been perceived. Early on the nineteenth it was publicly and joyfully proclaimed that this event had occurred: the day was, therefore, considered as an important eid, or festival, and devoted by the true believers to gluttony, the delights of tobacco, and sensual gratifications of every kind. Presents were reciprocally given by relations, friends, and equals; and offered by servants to their masters with the usual compliment and wish, *May this holyday be auspicious to you!* On these occasions the gifts are not always of much intrinsic value; but a fruit, a flower, or a bit of sweetmeat, serves as a token of esteem or of respect." Sir WILLIAM OUSELEY's *Travels in the East*, vol. iii. p. 74.

2 KINGS, ix. 17. *And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company.*] In the following extract we have a statement of circumstances very similar to those recorded in this chapter concerning Jehu: — "Many of the incidents of our present situation re-

minded me forcibly of being at sea in an unprotected merchant ship in time of war, when every distant sail is magnified into an enemy, and all eyes are on the stretch for discovery. Look-outs were stationed on the terraces of the houses, and on the heaps of rubbish formed in different parts of the town; and messengers were repeatedly sent by them to the sheikh's house to report what they saw. One man, for instance, arrived to say that three horsemen were in sight to the southward, going westerly. Another followed soon after to say that five men on foot were seen in the western quarter, apparently bound this way. Then came another announcement, stating that two horsemen, strangers, who had passed through Suwarrow without halting about an hour before, were seen stopped by the plunderers to the eastward, by whom they were stripped, and were now returning on foot to the town; the whole of this affair being distinctly seen from the terrace of the sheikh's house, and without a glass, so acute has nature and habit together rendered the vision of these people: the transaction, though on a plain, taking place at the distance of at least three miles from the spot in which it was observed." BUCKINGHAM's *Travels among the Arab Tribes*, p. 181.

JOB, iii. 5. *Let the blackness of the day terrify it.*] Days of affliction were usually denominated black: those of prosperity were styled white. This practice remains to the present day. "At last, that faithful captain, beginning to be seriously anxious about our safety, had consulted a necromancer respecting us: he received for answer that we were only detained by the illness of one of our party, and should shortly be here. The necromancer's predictions were happily fulfilled. We found letters with good news from below; and as our sailors were repeatedly assuring us that the day of our return was a white day for them, it would be ungrateful not to confess that it was a white day for us also." WADDINGTON and HANBURY's *Journal of a Visit to some Parts of Ethiopia*, p. 313.

PSALM lxxii. 5. *They shall fear thee as long as the sun and moon endure, throughout all generations.*] "At

the time appointed for the commencement of the new year, which, amongst the Singalese, is always in April, the king sat on his throne in state, surrounded by his chiefs, and the event was announced to the people by the discharge of jingalls. At the hour appointed for the second ceremony, young women of certain families, with lighted tapers in their hands, and a silver dish containing undressed rice and turmeric water, stood at a little distance from the king; and when he directed his face to the south-east, with imbal leaves under his feet, and nuga leaves in his hand, and applied the medicinal juice to his head and body, they thrice exclaimed, Increase of age to our sovereign of five thousand years ! increase of age as long as the sun and moon last ! increase of age as long as heaven and earth exist ! By the chiefs and people of consequence, this part of the ceremony was performed in a manner as nearly similar as possible." DAVY'S *Account of Ceylon*, p. 169.

PSALM civ. 20. *Thou makest darkness, and it is night.*] "Immediately after landing, we hired horses to conduct us to Fanskog, ten miles and a half, where we arrived at so neat an inn, and were withal so subdued by want of sleep and fatigue, that we rested for a few hours, writing our journals without candles half an hour after midnight, by a light that could not be called twilight; it was rather the glare of noon, being reflected so strongly from the walls and houses, that it was painful to our eyes, and we began already to perceive, what we had never felt before, that darkness is one of those benevolent gifts of Providence, the value of which, as conducive to repose, we only become sensible of when it ceases altogether to return. There were no shutters to the windows, and the continued blaze which surrounded us we could gladly have dispensed with, had it been possible. When we closed our eyes, they seemed to be still open: we even bound on them our handkerchiefs; but a remaining impression of brightness, like a shining light, wearied and oppressed them. To this inconvenience we were afterwards more exposed; and although

use rendered us somewhat less affected by it, it was an evil of which we all complained, and we hailed the returning gloom of autumn as a comfort and a blessing."

CLARKE'S *Travels*, vol. v. p. 213.

PSALM CX. 3. *From the womb of the morning thou hast the dew of thy youth.*] The spring of the year is pleasingly described in two of the following lines, given us by CHARDIN (tome i. p. 173.): —

*The spring shows itself with a tulip in its hand, which resembles in its form  
a cup,  
To make an effusion of morning drops on the tomb of the king who lies in  
Negef.  
In this same new-year's day, Ali being placed on the seat of the prophet,  
He has made the festival of new-year's day a glorious one.*

The cup here referred to is not one for drinking, but a vase designed to give out its contents in drops; such vessels are often used in the East, for sprinkling those they would honour with odoriferous water. They were sometimes made like long-necked bottles. NIEBUHR, *Tab. i.*

The dew appears in drops in the morning, and as the day advances they disappear: the Scriptures frequently refer to this circumstance. *Exod. xvi. 13. Hos. vi. 4.* They first begin to appear on the approach of warm weather. It is no wonder, then, that the appearance of these pleasing and enlivening drops of the morning is introduced into a description of spring.

The introducing also an allusion to the Eastern manner of softening the horror of the repositories of the dead is very amusing to the imagination, and a beauty in this description. They used to strew flowers and pleasing herbs, or leaves of trees, on the sepulchres of their friends; but more than that, Dr. SHAW tells us, that the intermediate spaces between their graves are frequently planted with flowers (p. 219.), as at other times paved with tiles. We meet with the like account in some other writers. Now, in such cases, the same respect for the dead, that leads the people of these countries to visit their graves, and to cover them with flowers, must excite them to water those vegetables that are

planted on or near these graves, in a dry time, that they may flourish and yield their perfumes. With reference to such a management, the spring is here represented as covering the burial-place of Ali with enlivening drops of dew, a prince whose memory the Persians hold in the highest veneration.

This, however, is to be considered as a mere poetical embellishment, for the tomb of Ali does not lie open to the dew or the rain, but is under the shelter of a most sumptuous mosque, whose dome, and two towers, are said to be covered with the most precious materials of any roof in the world: copper so richly gilt, as that every eight square inches and a half are coated by a toman of gold, equal to ten German crowns, which makes it look extremely superb, especially when the sun shines. *Voyages de NIEBUHR en Arabie, et en d'autres Pays*, tome ii. p. 210.

PSALM CXXI. 6. *The sun shall not smite thee by day.*] “Salines, and the towns situated on the eastern and north-eastern coasts of the island (Cyprus), are subject to such dangerous temperature, that in the months of June and July persons fall victims to the afflicting malady, called by the French, *coup de soleil*, a sun-stroke, if they venture out at noon without the precaution of carrying an umbrella. The inhabitants, especially of the lower order, wrap their heads as if exposed to the rigour of a severe winter, being always covered with a turban, over which, in their journeys, they place a thick shawl, many times folded.” CLARKE’S *Tr.* vol. ii. p. 310. WALPOLE’S *Mem.* vol. ii. p. 246.

“M. Betzer was the only example I ever saw of the frightful consequences of a *coup de soleil*. He was about fifty years old, and was struck some years ago in Greece. The effect was the same as that of a paralytic stroke: it had reduced him almost to a state of idiotcy, the appearance of which it had given to his countenance; his tongue hanging out of his mouth, and all his features being fallen and spiritless.” TURNER’S *Tour in the Levant*, vol. i. p. 93.

PSALM CXXI. 6. *Nor the moon by night.*] SCHEUCHZER (*Physica Sacra*, p. 976.) observes, that the very severe colds of the nights in the East was ascribed by the ancients to the influence of the moon, which they also supposed to be the origin of the dew. MACROBIUS (*Saturnal.* b. vii. chap. 16.) says, "that the nurses used to cover their sucklings against the moon, that they might not, as damp wood which bends in the heat, get crooked limbs from the superabundance of moisture. It is also well known," continues he, "that he who has slept in the moonlight is heavy when he awakes, and as if deprived of his senses, and as it were oppressed by the weight of the dampness which it spread over his whole body." The same opinion of the injurious effects of the light of the moon upon the human body still prevailed in the East Indies in later times. I. ANDERSON, in his *Description of the East* (vol. i. chap. 7. p. 8.), says, "One must here (in Batavia) take great care not to sleep in the beams of the moon uncovered. I have seen many people whose neck has become crooked, so that they look more to the side than forwards. I will not decide whether it is to be ascribed to the moon, as people imagine here."

In some of the southern parts of Europe the same opinions are entertained of the pernicious influence of the moonbeams. An English gentleman walking in the evening in the garden of a Portuguese nobleman at Lisbon, was most seriously admonished by the owner to put on his hat, to protect him from the moonbeams. The fishermen in Sicily are said to cover, during the night, the fish which they expose to dry on the seashore, alleging that the beams of the moon cause them to putrefy.

ECCLES. xii. 4. *He shall rise up at the voice of the bird.*] Domestic fowls, particularly the house cock and hen, are brought still to market at Aleppo. RUSSELL'S *Nat. Hist. of Aleppo*, p. 63. It is to the first crowing of the house cock in the morning, which is before day-break, that Solomon here probably alludes. This well



describes the readiness of the restless old man to quit his uneasy bed, since it was much earlier than the usual time of rising. In the East, it was common to all, the young and the healthy, as well as the aged, to rise with the dawn. "In this country, on account of the heat, it is usual to rise with the dawn. About daybreak we received from a Greek, with a respectable beard, who acted as consul for the French in that place, a present of fruit, which we had with other things for breakfast." CHANDLER's *Asia Minor*, p. 18.

ISAIAH, xxi. 11. *Watchman, what of the night?*] The attendant, who strikes the bell in India, is called the ghuree-alee: the following is the mode used in obtaining the time: "The apparatus with which the hours are measured and announced consists of a shallow bell-metal pan, named from its office ghuree-al, and suspended so as to be easily struck with a wooden mallet by the ghuree-alee, who thus strikes the ghurees as they pass, and which he learns from an empty thin brass cup (kutoree), perforated at the bottom, and placed on the surface of the water in a large vessel, where nothing can disturb it, while the water gradually fills the cup, and sinks it in the space of one ghuree, to which this hour-cup, or kutoree, has previously been adjusted astronomically, by an astrolabe, used for such purposes in India."

"The first ghuree of the first puhur is so far sacred to the Emperor of Hindustan, that his ghuree-alee alone strikes one for it. The second ghuree is known by two blows on the ghuree-al, and so on: one stroke is added for every ghuree to the highest, which (assuming the equinoctial periods for this statement) is eight, announced by eight distinct blows for the past ghurees; after which, with a slight intermission, the gujur of eight bells is struck, or rung, as noted in the diagram, by the chime figure 8, and then one hollow sound publishes the first puhur, din, or rat. In one ghuree, or 24 minutes, after this, the same reiteration takes place; but here stops at the seventh, or meridional ghuree, and is then followed with its gujur, or chime of 15, of which

eight are for the first watch, and seven for the second. Thus the hours, and their divisions, are marked through the whole day. Six or eight people are required to attend the establishment of a ghuree, four through the day, and as many at night; so that none but wealthy men, or grandees, can afford to support one as a necessary appendage of their consequence and rank, which is convenient enough for the other inhabitants, who would have nothing of this sort to consult, as (those being excepted which are attached to their armies) I imagine there are no other public clocks in India." *Asiatic Researches*, vol. v. p. 88.

Something of this kind was anciently practised in Persia, for JOSEPHUS relates (*Ant. lib. xi. c. 6.*), that the Emperor Artaxerxes inquired the hour of the night of those whose office it was to inform him. It appears, too, that the Romans had youths who were employed to announce the hour. Nero directed this to be done at his table, that the guests might more ardently enjoy what remained of life and good cheer. MARTIAL (*lib. viii. Epig.*) complains, —

Horas quinque puer nondum tibi nunciat, et tu,  
Jam conviva mihi, Cæciliane, venis.

“The boy has not given you notice of the fifth hour, yet you come to be my guest.”

JUVENAL, reckoning up the inconveniences of old age, adds, —

———“clamore opus est, ut sentiat auris,  
Quem dicat venisse puer, quot nunciat Horas.

*Sat. x. v. 215.*

“The boy who comes to tell the hours must bawl loudly into his ears, to make him hear.”

The military watches among the Romans were announced by sound of trumpet.

Et jam quarta canit venturam buccina lucem.

PROPERTIUS, *lib. iv. el. 4.*

Pompey, determining to sail away privately, without alarming Cæsar's camp, orders, —

—— ne litora clamor  
Nauticus exagitet, nec buccina dividat horas.

ISAIAH, xxxviii. 12. *I have cut off like a weaver my life.*] Mr. HARMER (vol. iv. p. 217.) suggests, whether the simile here used may not refer to the weaving of a carpet filled with flowers and other ingenious devices; and that the meaning may be, that just as a weaver, after having wrought many decorations into a piece of carpeting, suddenly cuts it off, while the figures were rising into view fresh and beautiful, and the spectator expecting he would proceed in his work; so, after a variety of pleasing transactions in the course of life, it suddenly and unexpectedly comes to its end. The Eastern people not only employed themselves in rich embroideries, but in making carpets filled with flowers and other pleasing figures. Dr. SHAW gives us an account of the last. (*Travels*, p. 224.) “Carpets, which are much coarser than those from Turkey, are made here in great numbers, and of all sizes. But the chief branch of their manufactories is, the making of hykes, or blankets, as we should call them. The women alone are employed in this work (as Andromache and Penelope were of old), who do not use the shuttle, but conduct every thread of the woof with their fingers.” Sir JOHN CHARDIN says, the Persians have a kind of needle-work very different; the account he gives of it, in short, is as follows. “Their tailors certainly excel ours in their sewing. They make carpets, cushions, veils for doors, and other pieces of furniture of felt, in mosaic work, which represents just what they please. This is done so neatly, that a man might suppose the figures were painted, instead of being a kind of inlaid work. Look as close as you will, the joinings cannot be seen.” *Voy.* tom. ii. p. 85.

EZEK. xxxiii. 2. *Watchman.*] We read of watchmen in several places of Scripture. *Exod.* xiv. 24. *Psalm*

cxxvii. 1. cxxx. 6. *Sol. Song*, iii. 37. In Persia the watch, which is kept very strictly in the night, suffer not any to go in the streets without a lantern. They incessantly walk about the streets, to prevent mischief and robberies, with great vigilance and exactness, being obliged to indemnify those who are robbed. It is reported, that one night Schah Abbas, desirous to make trial of the vigilance of these people, suffered himself to be surprised by them, and had been carried to prison had he not been known by one of the company, who, discovering him to the rest, they all cast themselves at his feet to beg his pardon. But he expressed himself well satisfied with their care, and told them they had done their duty; that he was king in the daytime, but that the keeping of the public peace in the night depended on them. *Ambassador's Travels*, p. 328. The responsibility of the Persian guards illustrates what is said in ver. 8., that if the watchman did not warn the wicked, his blood should be required at his hand. See HALHED's *Gentoo Laws*, pp. 212. 230., and a *Dissertation* by J. G. UNGER de Ξενοκτονια ejusque Ritu Antiquo. *Lipsiæ*, 1740.

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## CHAP. XXII.

### MEDICINE.

Exod. xv. 26. *I am the Lord that healeth thee.*] “The Mandans are a nation on the banks of the river, and higher up than the Ricaras. They believe in one Great Spirit presiding over their destinies, and associated, in their mind, with the healing art: Great Spirit being synonymous with great medicine, the name which they apply in general to every thing they do not understand. Every individual selects for himself the particular object of his devotion, which is termed *his me-*

*dicine*, and is either some invisible being, or, more commonly, some animal, which becomes his protector and his intercessor with the Great Spirit ; and to propitiate him, every endeavour is used, and every consideration sacrificed. ‘ I was lately owner of seventeen horses,’ said a Mandan to us one day, but I have offered them all up to my medicine, and am now poor.’ He had in reality taken all his horses into the plain, and turning them loose, had offered them up to his medicine, and abandoned them for ever. This association of an unknown agency with the operation of a medicine, the most sensible example of such agency that had fallen under their observation, is not unnatural, and seems to be general among all the Indian tribes in this part of America. The nations on the western side of the Rocky Mountains, though their language was quite different, and their intercourse with the eastern Indians very slight, made use of the same metaphor.’ *Travels to the Source of the Missouri River*, by LEWIS and CLARKE, 4to. 1814.

MATT. iv. 24, 25. *They brought unto him all sick people, and he healed them.*] “ The news that a foreign hakeem or doctor was passing through the country very soon was spread abroad ; and at every halt our camp was thronged with the sick, not only of the village near to which we were encamped, but of all the surrounding villages. Many came several days’ journeys to consult our doctor, and were brought to him in spite of every difficulty and inconvenience ; some came on asses, bolstered up with cushions, and supported by their relations ; others on camels, whose rough pace must have been torture to any one in sickness. It may be conceived what a misfortune sickness must be in a country where there is no medical relief, nor even a wheeled conveyance to seek relief when it is at hand. The greatest credit is due to the medical gentlemen, who were attached, not only to our embassy, but to all preceding embassies, for the charity and humanity with which they relieved the wants of these poor people : they not only distributed

their medicines gratis, but they as gratuitously bestowed their skill, their time, and their zeal, for which, it is grievous to say, in very few instances did they meet with corresponding gratitude." MORIER'S *Second Journey through Persia*, p. 53.

MARK, viii. 23. *When he had spit on his eyes, and put his hands upon him, he asked him if he saw aught ?*] That in certain diseases of the body the use of saliva was considered effectual in producing a cure, is a modern as well as an ancient opinion. LIGHTFOOT, in his *Hebrew and Talmudical Exercitations on John*, ix., gives us the following example. "Is there ever a woman," said Rabbi Meir, "among you, skilled in muttering charms over eyes?" The woman said, "Rabbi, I am not skilled." "However," saith he, "do thou spit seven times on my eyes, and I shall be healed." The following is a modern case. Capt. LIGHT (*Journal of a Voyage up the Nile in May, 1814*, in WALPOLE'S *Memoirs relating to European and Asiatic Turkey*, vol. i. p. 416.) says, "During my visit, I observed an old imam attempt to perform a cure on one of the natives, who came to him on account of a headach, from which he suffered much pain; this was done in the following manner. The patient seated himself near the imam, who, putting his finger and thumb to the patient's forehead, closed them gradually together, pinching the skin into wrinkles as he advanced, uttering a prayer, spitting on the ground, and, lastly, on the part affected. This continued for about a quarter of an hour, and the patient rose up, thoroughly convinced that he should soon be well."

"A superstitious kind of regard seems to be paid by the Egyptians to this mode of cure: for at Erment, the ancient Hermonthis, an aged woman applied to me for a medicine for a disease in her eyes, and on my giving her some directions of which she did not seem to approve, she requested me to spit on them; I did so, and she went away, blessing me, and perfectly satisfied of the certainty of a cure." LIGHT'S *Travels in Egypt*,

p. 83. *HOLDERNESS on the Manners and Customs of the Crim Tartars*, p. 67. The Greeks, upon any sudden apprehension, spit into their own bosoms. *CLARKE'S Travels*, vol. iv. p. 7. *GALT'S Letters from the Levant*, p. 172.

“ In our way back we were met by a party of Moslems, who, conceiving me, from my dress and white turban, to be of their faith, gave us the usual salute, which I returned without scruple ; but our guide was so shocked at the interchange of forbidden salutations between a Christian and a Mohammedan, that he expressed his confidence in its ending in some unlucky accident to us. To avert this, however, from his own head, he took a large stone from the road, and after spitting on it, turned that part toward the north, repeating a short Arabic prayer at the same time.” *BUCKINGHAM'S Travels in Palestine*, p. 487.

LUKE, xvii. 12. *And as he entered into a certain village, there met him ten men that were lepers.*] “ The banks of the river Camboga, in Tonquin, are covered with villages. When we approached such a village, beggars usually came to our vessel, in little boats made of twigs, into which the water every where penetrated, though they were plastered with clay within and without. They were poor people afflicted with the leprosy, who, on account of this disease, are obliged to live quite apart, but are allowed to ask alms. As soon as they got sight of us they began to lament most pitifully ; when we sailed by them we gave them some rice, which they received with the greatest demonstrations of joy.” *DAMPIER'S Voyage round the World*, vol. ii. *Appendix*, chap. i. p. 27.

JOHN, ix. 6. *He spat on the ground, and made clay of the spittle.*] This was done, observes Mr. WOOTTON (*Miscell. Disc.* vol. ii. p. 103.), to show his divine authority in using means to human reason the most improper, and that too on the Sabbath, directly in opposition to a rule established by the Jews, which, though good and just in itself, was superstitious and cruel when ap-

plied to the case of healing on the Sabbath day. *Maimonides* says, that it was particularly forbidden to put fasting spittle upon or into the eyes of a blind man on the Sabbath day. The Jews were not the only persons who superstitiously used spittle. It was considered by the Greeks as a charm against fascination. *THEOCRITUS* makes *Damœtas* thus express himself:—

Ὡς μὴ βασκανθῶ δε, τρεῖς εἰς ἐμὸν ἐπτύσῃ κολπον. *Idyl. vi.*

The Romans had also the same opinion of it. On the day when an infant was named (which for girls was the eighth, for boys the ninth after birth), the grandmother or aunt, moving round in a circle, rubbed with her middle finger the child's forehead with spittle, which was hence called *lustralis saliva*.

“ I was taking a view near a cottage, into which I was kindly invited, and hospitably entertained with fruit and wine. Two remarkably fine children, the sons of my host, were playing about the cottage; and as I wished to pay a compliment to the parents, I was lavish in my praises of their children. But when I had repeated my admiration two or three times, an old woman, whom I suppose to have been the grandmother, became agonised with alarm, and, starting up, she dragged the children towards me, and desired me to spit in their faces. This singular request excited so much astonishment, that I concluded the venerable dame to be disordered in her intellects. But her importunities were immediately seconded, and earnestly enforced, by those of the father and mother of the boys. I was fortunately accompanied by a Greek, who explained to me, that, in order to destroy the evil effects of my superlative encomiums, the only remedy was, for me to spit in the faces of the children. I could no longer refuse a compliance with their demands, and I accordingly performed the unpleasant office in as moderate a manner as possible. But this did not satisfy the superstitious cottagers; and it was curious to see with what perfect tranquillity the children underwent this nasty operation, to which their



beauty had probably frequently exposed them. The mother then took some dust from the ground, and mixing it with some oil, from a lamp which was burning before a picture of the Virgin, put a small patch of it on their foreheads. We then parted perfectly good friends; but they begged of me never to praise their children again." *DODWELL's Tour through Greece*, vol. ii. p. 35. *CLARKE's Travels*, vol. iii. p. 295.

*ACTS*, xix. 11, 12. *From his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them.*] "At a short distance, near the road side, we saw the burial place of a Persian saint, enclosed by very rude walls. Close to it grew a small bush, upon the branches of which were tied a variety of rags and remnants of garments. The Persians conceive that these rags, from their vicinity to the saint, acquire peculiar preservative virtues against sickness; and substituting others, they take bits away, and tying them about their persons, use them as talismans. May not this custom have some distant reference to *Acts*, xix. 11, 12.?" *MORIER's Second Journey through Persia*, p. 239. Sir W. *OUSELEY's Travels in the East*, vol. ii. p. 151. This superstition was noticed in Persia by one of the earliest travellers, Josaphat Barbaro, in 1474.

"This evening I took a few turns up and down the small quay of the city, Damietta, and strolled about the fields to the south. I sat down by the tomb of a Turkish santon, whose story, just calculated for the meridian of Turkish intellect, is too ridiculous to be passed over in silence. He lived in the time of the Knights of Malta, and being indignant at seeing so many true believers groaning in that island under the chains of the infidels, made himself a boat, about four feet long, in which he made several voyages to Malta, and brought back by stealth one Turkish captive at a time. I saw the boat through the window, still hanging over the tomb. The dome that covers him is shaded by an enormous sycamore, into the trunk of which every devout Mussulman fastens a few of his hairs with a nail: the tree is quite

covered with these offerings." *TURNER'S Tour in the Levant*, vol. ii. p. 306.

Near Tiberias "we passed an old tree standing amid those ruins, and observed its branches to be hung with rags of every hue and colour, no doubt offerings of those who either expected or had received benefit from the springs in the road to which it lay." *BUCKINGHAM'S Travels in Palestine*, p. 485.

The Arabs, before they quit the grave, erect, in the middle of it, a kind of funeral flag, which is generally a piece of the clothes of the deceased, fixed to the end of a stick. *Abbé POIRET'S Travels through Barbary*. Sir R. K. *PORTER'S Travels in Persia*, vol. ii. p. 172.

## CHAP. XXIII.

### FUNERALS.

GEN. xxiii. 9. *That he may give me the cave of Machpelah, for a possession of a burying-place.*] This is the most ancient example of a family-vault or an hereditary sepulchre in a cave. In the southern, mountainous part of Palestine, there are many natural caves in the rocks, which may easily be formed into spacious burying-places. There are still found in Syria, Palestine, and Egypt, many such sepulchral caves, which have been frequently described by travellers who have visited those countries. These sepulchres are differently contrived. Sometimes they descend; only those which are made in the declivities of the mountains often go horizontally into the rock. In Egypt, also, there are many open sepulchres, which run horizontally into the rock, but most of the mummy-pits are open perpendicularly, and you must let yourself down through this opening. In Palestine and Syria, on the contrary, the sepulchres

which descend are provided with steps, which are now for the most part covered with heaps of rubbish. Many of them consist in the inside of many chambers, which are united by passages; in some of them the back chambers are deeper than the front ones, and you are obliged to descend some more steps to come to them. These chambers, as they are still found, are pretty spacious: in most of them recesses, six or seven feet long, are made in the walls all round, to receive the dead bodies; in others, stone slabs of the same length are fixed against the walls; sometimes several one above another, on which the dead bodies were laid; in some few there are stone coffins, which are provided with a lid. It is nearly in this manner that the arrangement of graves is prescribed in the Talmud (*Baba Kama*, vi. 8.); only there is always to be an antechamber and recesses made in the walls of the square sepulchres, [the number of which may be different.

GEN. l. i. *Joseph fell upon his father's face, and wept upon him, and kissed him.*] "The embracing of the dead, then, and during the reciting of this service, takes place; for, as soon as the priests departed, many came, and laying their hands on the two sides of the open coffin, kissed the cheeks and forehead of the deceased with much emotion. When a bishop dies, and is laid out in this manner in the church, all the congregation throng to perform this ceremony." JOWETT'S *Christ. Researches*, p. 40.

GEN. l. 10. *They mourned with a great and very sore lamentation.*] "This is exactly the genius of the people of Asia, especially of the women. Their sentiments of joy or grief are properly transports, and their transports are ungoverned, excessive, and outrageous. When any one returns from a long journey, or dies, his family burst into cries that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. Especially are these cries long in the case of death, and frightful, for their mourning is right down despair, and

an image of hell. I was lodged, in the year 1676, at Ispahan, near the royal square; the mistress of the next house to mine died at that time; the moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry, that I was quite startled, and was above two hours before I could recover myself. These cries continue a long time, then cease all at once; they begin again as suddenly, at daybreak, and in concert. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one would easily imagine. This enraged kind of mourning continued for forty days, not equally violent, but with diminution from day to day. The longest and most violent acts were when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. You are not to suppose that those who were ready to split their throats with crying out wept as much; the greatest part of them did not shed a single tear through the whole tragedy." CHARDIN.

LEV. xix. 28. *Ye shall not make any cuttings in your flesh for the dead.*] From this injunction we may infer that the practice of inflicting wounds in compliment to the dead was prevalent, if not amongst the Jews themselves, at least amongst the nations with whom they held communication. Upon the demise of their kings, the Lacedæmonians were in the habit of assembling together, when every rank and sex expressed their grief by tearing the flesh from their foreheads with sharp instruments. The following corroborations of so singular a practice are derived from tribes widely separated. "One formality in mourning for the dead, among the Naudowessies, is very different from any mode I ever observed in the other nations through which I passed. The men, to show how great their sorrow is, pierce the flesh of their arms above the elbows with arrows, the scars of which I could perceive on those of every rank in a greater or less degree; and

the women cut and gash their legs with sharp broken flints, till the blood flows very plentifully." CARVER's *Travels in North America*, vol. i. p. 337. WILSON's *Pelew Islands*, p. 192. OLEARIUS, tom. ii. p. 69.

NUMBERS, v. 2. *Command the children of Israel that they put out of the camp whosoever is defiled by the dead.*] "The fear of being polluted by touching a dead body was not peculiar to the Jews, but has prevailed among other nations; and in some instances has given rise to caution in a most absurd manner. Whoever has seen a dead body must not visit the temple of Hierapolis till the next day; and after purification, the relations of the deceased are not suffered to enter for thirty days, or a shorter term. LUCIAN, *De Dea Syria*, p. 510.

"In Japan they abstain from animal food, are very loth to shed blood, and will not touch any dead body. Whenever any one transgresses in any of these points, he is considered as unclean for a longer or a shorter term." THUNBERG's *Travels*, vol. iv. p. 20.

"When a person of eminence dies, even if a child of the superior class, he is preserved and not buried, unless he died of some contagious or offensive disease. They take out the viscera, and dry the body with cloth, anointing it within and without with the perfumed oil, and this is frequently repeated. The person who performs this office is counted unclean, and may not touch provisions or feed himself for a month." *Miss. Voyage*, p. 363.

NUMBERS, xix. 11. *He that toucheth the dead body of any man shall be unclean seven days.*] We meet with a remarkable account of the notions of certain modern heathens, concerning pollution by the dead, and of their ceremonies respecting it, in Captain Cook's *Third Voyage*, vol. i. p. 305. Speaking of a walk he took in Tongataboo, one of the Friendly Islands in the Pacific Ocean, he says, "In this walk we met with about half-a-dozen women in one place at supper. Two of the company I observed being fed by the others; on our asking the reason, they said, *Taboo mattee*. On further inquiry we found that one of them had, two months before, washed

the dead corpse of a chief, and that on this account she was not to handle any food for five months. The other had performed the same office to the corpse of another person of inferior rank, and was now under the same restriction, but not for so long a time. At another place, hard by, we saw another woman fed, and we learnt that she had assisted in washing the corpse of the above-mentioned chief."

"At the expiration of the time the interdicted person washes herself in one of their baths, which are dirty holes, for the most part of brackish water (compare *Numb. xix. 19.*): she then waits upon the king, and, after making her obeisance in the usual way, lays hold of his foot, and applies it to her breast, shoulders, and other parts of her body. He then embraces her upon each shoulder, after which she retires, purified from her uncleanness." Vol. i. p. 410.

Similar notions of uncleanness, from the touching of a dead body, prevail among the Japanese. "Whoever kills an animal, or is present at the execution of a criminal, or is near a dying person, or enters a house in which there is a dead body, is unclean for the whole day. But nothing defiles so much as the death of a father, and the nearest relations: the closer the relationship the greater the uncleanness. According to this rule, all the formalities in mourning and seclusion are directed." KÆMPFER'S *Description of the Japanese Empire*, part iii. chap. 2. s. 232.

JOSHUA, xxiv. 30. *They buried him in the border of his inheritance in Timnath Serah, which is in Mount Ephraim, on the north side of the hill of Gaash.*] "In the evening we continued our route in the valley Aleyat, in the direction N. W. To our right was a mountain, upon the top of which is the tomb of a sheikh, held in great veneration by the Bedouins, who frequently visit it, and there sacrifice sheep. It is called El Monadja. The custom among the Bedouins of burying their saints upon the summits of mountains accords with a similar practice of the Israelites. There are very few Bedouin

tribes who have not one or more tombs of protecting saints, in whose honour they offer sacrifices. The custom, probably, originated in their ancient idolatrous worship, and was in some measure retained by the sacrifices enjoined by Mohammed, in the great festivals of the Islam." BURCKHARDT's *Travels in Syria*, p. 612.

1 SAM. xv. 12. *Saul came to Carmel, and behold he set him up a place.*] In this place the LXX read χεῖρα, a hand, probably because the trophy or monument of victory was made in the shape of a large hand (the emblem of power), erected on a pillar. These memorial-pillars were much in use anciently; and the figure of a hand was by its emblematical meaning well adapted to preserve the remembrance of a victory. NIEBUHR (*Voyage en Arabie*, tom. ii. p. 211. French edit.), speaking of Ali's mosque at Mesched-Ali, says, that "at the top of the dome, where one generally sees on the Turkish mosques a crescent, or only a pole, there is here a hand stretched out, to represent that of Ali."

1 SAM. xxv. 1. *And buried him in his own house at Ramah.*] "While walking out one evening, a few fields' distance from Deir el Kamr, with Hanna Doomani, the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small, solid stone building, apparently a house, very solemnly adding, Kabbar beity, The sepulchre of our family. It had neither door nor window. He then directed my attention to a considerable number of similar buildings at a distance, which, to the eye, are exactly like houses, but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use. They seem, by their dead walls, which must be opened at each several interment of the member of a family, to say, This is an unkindly house, to which visitors do not willingly throng; but, one by one, they will be forced to enter, and none who enter ever come out again. Perhaps this custom, which prevails particularly at Deir el Kamr, and in the lonely neighbouring part of the mountain, may have been



of great antiquity, and may seem to explain some Scripture phrases. 1 *Kings*, ii. 34. *Job*, xxx. 23. *Prov.* ii. 18, 19. vii. 27. ix. 18." JOWETT'S *Christ. Researches*, p. 280.

2 SAM. i. 18. *Also he bade them teach the children of Judah the use of the bow.*] These words have been generally understood of Jonathan teaching the children of Judah the use of the bow. But a better interpretation of the passage probably is, that the bow is the name of the lamentation which David uttered over Jonathan; and that it is so denominated, because he met his death from the bow. The following extract, describing a funeral procession of women, to commemorate the death of a merchant, named Mahomet, at Cosire, where he was murdered by two Arabs, who attacked him with swords, will illustrate this representation. Speaking of the murder of Mahomet, Mr. IRWIN (*Travels*, p. 254.) says, "The tragedy which was lately acted near Cosire gave birth to a mournful procession of females, which passed through the different streets of Ginnah, and uttered dismal cries for the death of Mahomet. In the centre was a female of his family, who carried a naked sword in her hand, to imitate the weapon by which the deceased fell. At sundry places the procession stopped, and danced round the sword to the music of timbrels and tabors. They paused a long time before our house, and some of the women made threatening signs to one of our servants, which agrees with the caution we received to keep within doors. It would be dangerous enough to face this frantic company, whose constant clamour and extravagant gestures gave them all the appearance of the female bacchanals of Thrace recorded of old." From this custom of carrying in the funeral procession the weapon by which the deceased met death, it seems likely that the lamentation of David over Jonathan might have been called the bow, and sung by the men of Judah in funeral procession.

2 SAM. xiv. 14. *For we must needs die, and are as water spilt on the ground, which cannot be gathered up again.*] "The corpse is now carried out into the



churchyard. A slab lifted up, discovered to our view that the whole churchyard is hollow under ground. The body was put into a meaner wooden coffin, and lowered into the grave. I did not observe that they sprinkled earth upon it, as we do : but, instead of this, a priest concluded the ceremony by pouring a glass of water on the head of the corpse. I did not learn what this meant ; but it brought to my mind that touching passage in *2 Sam. xiv. 14. For we must needs die, &c.*" JOWETT'S *Christian Researches in the Mediterranean*, p. 40.

In the *Missionary Register* for 1822, p. 527., an account is given of the funeral ceremonies of the Ceylonese. They burn the body of the deceased. After a description of the pile prepared to consume the bodies of a woman and her infant, the husband being present, attended, as was usual, by the family barber, it is said, " By this time the husband and barber had returned, the husband bearing on his shoulder a pan of water, — he being the nearest relation. Holding it with his left hand, he walked thrice round the pile. The barber walked after him, holding his right hand behind him, and striking the pan each time with the point of a hedge-bill which he carried in his hand. The water flowed in a small stream from each stroke, so that with the third procession there were three streams of water running. After the third time, the husband stood with his back toward the head of the corpse, and cast the pan down before him, by which it was broken to pieces."

1 KINGS, ii. 10. *So David slept with his fathers, and was buried in the city of David.*] In general the dead were buried out of the Eastern cities ; and as this was the usual practice, it was not departed from, but upon very particular occasions. It was a mark of distinguished honour to be interred within a city. " Each side of the road," says the author of the *History of the Piratical States of Barbary* (p. 163.), " without the gate, is crowded with sepulchres. Those of the pasha and the deys are built near the gate of Babalonet. They are between ten and twelve feet high, very curiously white-

washed, and built in the form of a dome. Hali Dey, as a very eminent mark of distinction, was buried in an enclosed tomb within the city. For forty days successively his tomb was decorated with flowers, and surrounded with people, offering up prayers to God for his soul. This dey was accounted a saint, and a particular favourite of heaven, because he died a natural death ; a happiness of which there are few instances since the establishment of the deys in Algiers."

2 CHRON. xxxiii. 20. *They buried him in his own house.*] It is probable that they buried him in the garden of his house. This was conformable to the practice of the Jews. 2 Kings, xxi. 18. In such a place Christ was buried. The Romans had sometimes sepulchres in their gardens. KIRCHMAN, *De Funer. Roman.* l. ii. c. 22. p. 274. Galba, the emperor, was buried in his garden ; and so was Cyrus, king of Persia. EUTROP. *Hist. Rom.* l. vii. SEXT. *Vit. Gall.* c. xx. TACIT. *Hist.* l. i. c. 49. STRABO, *Geog.* l. xv. p. 502. The Greeks and Romans frequently buried the dead in their own houses. SERVILIUS in VIRG. *Æn.* v. It was enjoined the Thebans, before they built a house, to build a sepulchre in the place.

PSALM lvi. 8. *Put my tears into thy bottle.*] This seems to intimate that the custom of putting tears into the ampullæ, or urnal lachrymales, so well known amongst the Romans, was more anciently in use amongst the Eastern nations, and particularly the Hebrews. These urns were of different materials, some of glass, some of earth ; as may be seen in MONTEFATCON'S *Antiq. Expliq.* vol. v. p. 116., where also may be seen the various forms or shapes of them. These urns were placed on the sepulchres of the deceased, as a memorial of the distress and affection of their surviving relations and friends. It will be difficult to account for this expression of the Psalmist, but upon this supposition. If this be allowed, the meaning will be, *Let my distress, and the tears I shed in consequence of it, be ever before thee, excite thy kind remembrance of me, and plead with thee to grant me*

*the relief I stand in need of.* CHANDLER'S *Life of David*, vol. i. p. 106. DODWELL'S *Greece*, vol. i. p. 450.

“ In some of their mournful assemblies, it is the custom for a priest to go about to each person at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then squeezes into a bottle, preserving them with the greatest caution. This practically illustrates that passage in the fifty-sixth Psalm, *Put thou my tears into thy bottle*. Some Persians believe, that in the agony of death, when all medicines have failed, a drop of tears, so collected, put into the mouth of a dying man, has been known to revive him; and it is for such use they are collected.” MORIER'S *Second Journey into Persia*, p. 109.

PSALM xci. 5. *The arrow that flieth by day.*] The arrow in this passage means the pestilence. The Arabs thus denote it: — “ I desired to remove to a less contagious air. I received from Solyman, the emperor, this message: that the emperor wondered what I meant, in desiring to remove my habitation. Is not the pestilence God's arrow, which will always hit his mark? If God would visit me herewith, how could I avoid it? ‘ Is not the plague,’ said he, ‘ in my own palace? and yet I do not think of removing.’ ” BUSBEQUIUS.

We find the same opinion expressed in SMITH'S *Remarks on the Turks*, p. 109. “ What,” say they, “ is not the plague the dart of Almighty God, and can we escape the blow he levels at us? Is not his hand steady to hit the persons he aims at? Can we run out of his sight, and beyond his power? ” So HERBERT (p. 99.), speaking of Curroon, says, “ That year his empire was so wounded with God's arrows of plague, pestilence, and famine, as this thousand years before was never so terrible.” *Ezek. v. 16.*

PSALM cxli. 7. *Our bones are scattered at the grave's mouth.*] Whether this expression was designed to be understood literally or figuratively, Mr. BRUCE relates a circumstance which shows that it might be literally verified. “ At five o'clock we left *Garigana*, our journey

being still to the eastward of north, and at a quarter past six in the evening arrived at the village of that name, whose inhabitants had all perished with hunger the year before, their wretched bones being all unburied, and scattered upon the surface of the ground where the village formerly stood. We encamped among the bones of the dead ; no space could be found free from them." *Travels*, vol. iv. p. 349. To the Jews such a spectacle must have been very dreadful, as the want of burial was esteemed one of the greatest calamities which could befall them.

Thus TACITUS (*Ann.* lib. i.) represents the bones of the legions cut off by Harminius in Germany with Quintilius Varus, and left in the open field, when six years after Germanicus brought his army to the same place. *In medio campi albertia ossa, ut fugerant, ut restiterant, disjecta vel aggerata ; adjacebant fragmina telorum, equorumque artus.* " In the midst of the field, bones grown white, scattered or heaped, as they had fled or resisted : by them lay pieces of broken weapons, with the members of horses."

" Near the wells of Omah numbers of human skeletons, or parts of skeletons, lay scattered on the sands. Hillman, who had suffered dreadfully since leaving Tegerhy, was greatly shocked at these whitened skulls and unhallowed remains ; so much so, as to want all the encouragement I could administer to him." DENHAM and CLAPPERTON's *Discoveries in Africa*, vol. i. p. 11.

" During the last two days we had passed on an average from sixty to eighty or ninety skeletons each day ; but the numbers that lay about the wells at El Hemmar were countless." *Ibid.* vol. i. p. 17.

ISAIAH, xv. 2. *And every beard cut off.*] It was an Eastern custom to shave, cut, or pluck the beard in violent grief. Thus HERODOTUS (lib. ii. cap. 36.) intimates, that all nations, except the Egyptians, did. Suetonius (in *Caligula*, cap. v.) relates, that on the news of the death of Germanicus, regulos quosdam barbam posuisse, ad indicium gravissimi luctus ; some of the foreign

princes cut off their beards, in token of the deepest affliction. See *Ezra*, ix. 3. *Jer.* xli. 5. xlviii. 37.

ISAIAH, xxii. 16. *As he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock.*] “Returning to Thebes, we set out early in the morning on a visit to the tombs of the kings. They are situated in a kind of amphitheatre, formed by naked and pointed summits of the mountains. In the middle of this is a steep descent or chasm, and at its bottom are the entrances of these abodes of the dead. Descending a flight of steps, the door of the largest tomb was opened, and the passage, by a slight descent, conducted into the various chambers. The chambers are fourteen in number, hewn out of the solid rock; and the walls and ceilings are covered with bas-reliefs, in the highest state of perfection, which is owing partly to their having been carefully preserved from injury, and from the external air. The painting looks as fresh as if laid on but a few years ago. The figures, finely and deeply cut in the rock, are of various colours, some of a light and deep blue, yellow, or red, with a mixture of white: they are in some parts diminutive; in others, three or four feet in height. These groups of figures represent sometimes the progress of the arts, or the productions of agriculture: in one part you see a long religious procession; in another, a monarch sitting on his throne, dressed in his splendid attire, and giving audience to his subjects; or a spectacle of death, where a corpse is laid out on the bier attended by mourners. Various animals also, as large as life, and a number of serpents, the different hues and folds of the body of which are beautifully executed, in particular one of a large size of the boa constrictor. In some of the chambers, the sculptures on the walls and ceilings are only partially executed, the work being evidently left in an unfinished state.” *CARNE’S Letters from the East*, vol. i. p. 169.

ISAIAH, xxvi. 19. *Thy dead men shall live, together with my dead body shall they arise.*] It was a practice of high antiquity to plant herbs and flowers about the

graves of the dead. Might not this custom originate from the belief of the doctrine of the resurrection, or perhaps from this passage?

The women in Egypt, according to MAILLET (*Lett.* x. p. 91.), go, at least two days in the week, to pray and weep at the sepulchres of the dead; and the custom then is to throw upon the tombs a sort of herb, which the Arabs call *rihan*, and which is our *sweet basil*. They cover them also with the leaves of the palm-tree. Myrtle is also made use of to adorn the tombs. CHANDLER found some graves in Lesser Asia, which had each a bough of myrtle stuck at the head and the feet. (P. 200.) DALLAWAY, on Ancient and Modern Constantinople, describing the tombs of the Turks, says, "As even the humblest graves are marked by cypresses planted at the head and feet, the groves of these trees are extensive, and in every state of vegetation. The tombs of men are known by turbans, which, like coronets among us, denote the rank of the deceased; those of women have a plain round top. The inscriptions are delicately wrought, in raised letters of gold, on a dark ground. Between some of these tombs is placed a chest of ornamented stone, filled with earth, in which are planted herbs and aromatic flowers. These are regularly cultivated by females of the family, who assemble in groups for that duty."

"The women are extremely punctual in their visits to the sepulchres of their relations; in each tomb is a small earthen pot, let in at one of the ends; in this pot there are constantly fresh branches of myrtle, or some small shrub, over which they frequently pour water, and preserve with the most respectful care and attention." WALPOLE'S *Memoirs*, vol. ii. p. 316.

"They put some green myrtles in little air-holes all round the tombs; and they are of opinion that their relations are the happier the longer these remain green and retain *their colour*." RAUWOLFF'S *Travels*, p. 46.

"The Nubians place an earthen vessel by the side of every grave, which they fill with water at the moment the deceased is interred, and leave it there. The grave

itself is covered with small pebbles of various colours, and two large palm-leaves are stuck into the ground at either extremity ; the symbol of victory thus becoming, in Nubia, that of death." BURKHARDT'S *Travels in Nubia*, p. 35.

"The body is interred after the usual manner of the Mahometans, and a samboja-tree is usually planted by its side. It is the universal practice of the relatives of the deceased to strew the grave several times in the year with the sweet-scented flowers of the sulasi, which are raised exclusively for this purpose." RAFFLES'S *Java*, vol. i. p. 322.

"The Tartars commemorate the anniversary of the death of their relatives, on which occasion all the women and girls of the village visit the grave. The nearest relations remain reading and praying around it for about an hour, and the other women arrange themselves at some distance ; the prayers being finished, all seat themselves together within sight of the grave, when pancakes and a finer sort of bread are distributed amongst the party." HOLDERNESS *on the Customs of the Crim Tartars*, p. 58.

JER. xvi. 8. *Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.*] To make a funeral feast was anciently a method of honouring the dead, and is still continued in the East. CHARDIN says, "The Oriental Christians still make banquets of this kind, by a custom derived from the Jews ; and I have been many times present at them among the Armenians in Persia." The seventh verse speaks of those provisions which used to be sent to the house of the deceased, and of those healths which were drank to the survivors of the family, wishing that the dead may have been the victim for the sins of the family. The same with respect to eating is practised among the Moors. Thus, the *bread of men*, Ezek. xxiv. 17., signifies the bread that the neighbours, relations, and friends sent to mourners. HARMER, vol. ii. p. 137.

"In riding along, we were invited to a funeral feast



by the inhabitants of a house belonging to some relation of the Nubian princes: the possessor had died a few days before at Derr; and on receiving the news of his death, his relations here had slaughtered a cow, with which they were entertaining the whole neighbourhood. At two hours' distance from the village, I met women with plates upon their heads, who had been receiving their share of the meat. Cows are killed only by people of consequence, on the death of a near relation. The common people content themselves with a sheep, or a goat, the flesh of which is equally distributed. The poorer class distribute some bread only at the grave of the deceased." BURCKHARDT's *Travels in Nubia*, pp. 39. 53.

"He led me to a house where I found a great number of people collected to celebrate the memory of some relative lately deceased. Fakys were reading the Koran in a low tone of voice. A great Faky afterwards came in, whose arrival was the signal for reciting the Koran, in loud songs, in the manner customary in the East, in which I joined them. This was continued for about half an hour, until dinner was brought in, which was very plentiful, as a cow had been killed on the occasion. After a hearty meal, we recommenced our reading. One of the shikhs produced a basket full of white pebbles, over which several prayers were read. These pebbles were destined to be strewed over the tomb of the deceased, in the manner which I had often observed upon tombs freshly made. Upon my inquiries concerning this custom, the Faky answered, that it was a mere meritorious action, that there was no absolute necessity for it; but that it was thought that the soul of the deceased, when hereafter visiting the tomb, might be glad to find these pebbles, in order to use them as beads in addressing its prayers to the Creator." *Ibid.* pp. 264. 269.

JOSEPHUS, *De Bell.* lib. ii. cap. 1. § 1. HOMER, *Il.* xxii. lin. 29, &c. *Il.* xxiv. lin. 665. 902. *Circumpotatio*, in CICERO, *De Leg.* lib. ii. cap. 24., and OLIVET's note there.

"At the Nowroose, or feast of the waters, in Persia, amongst other gratulatory testimonies of good will, eggs,



died or gilded, are mutually presented by the assembled multitude at this feast, in the same way that they are interchanged at the festival of Easter by the members of the Greek church." Sir R. K. PORTER's *Persia*, vol. i. p. 320.

EZEK. xxxix. 15. *And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.*] Dr. SHAW (*Travels*, vol. i. *Preface*, p. 18.), speaking of the wild Arabs, says, "They have all the like inclinations, whenever a proper opportunity or temptation offers itself, of robbing, stripping, and murdering, not strangers only, but also one another. In proof of this, I need only mention the many heaps of stones that we meet with in several places in Barbary, in the Holy Land, and in Arabia, which have been gradually erected (as so many signs, *Ezek. xxxix. 15.*) over travellers thus barbarously murdered; the Arabs, according to a superstitious custom among them, contributing each of them a stone, whenever they pass by them." See *Joshua*, vii. 26. viii. 29. 2 *Sam.* xviii. 17.

JOEL, iii. 2. *I will also gather all nations, and will bring them down into the valley of Jehoshaphat.*] "It is now time to cross the brook Cedron, and visit the vale of Jehoshaphat, as it is generally called, but which, in the 19th chapter of Jeremiah, is described as the valley of the son of Hinnom, or the valley of Tophet, which is by the entry of the east gate; a description that tallies exactly with the situation of the valley of Jehoshaphat in relation to Jerusalem. It is, generally speaking, a rocky flat, with a few patches of earth here and there; it extends from the small village of Siloa northwards, between the brook Cedron and the Mount or Hill of Olives, and lies on the east of Jerusalem. It is called the valley of Cedron by Josephus. It was the burial-place of the ancient, as it is that of the modern, Jews in Jerusalem. It is about half a mile broad from Cedron to the Mount of Olives, and nearly of the same length from Siloa to the gardens of Gethsemene. The road to the Mount of

Olives, Bethany, Jericho, the Dead Sea, and the river Jordan, passes through it. It is filled with tombs every where dug in the rocks ; some of them are large, indicating the superior condition of their ancient possessors ; but the greater part are small, and of the ordinary size. Many of the stones are covered with Hebrew inscriptions, of the date or import of which I am entirely ignorant, as I am of the language in which they are written." RICHARDSON'S *Trav. along the Mediterranean*, v. ii. p. 363.

MARK, v. 38. *Wailed greatly.*] The custom of employing *mourning women* by profession still prevails in the East. SHAW (*Trav.* p. 242.), speaking of the Moorish funerals, says, " There are several women hired to act on these lugubrious occasions, who, like the *præfica*, or mourning women of old, are skilful in lamentation, (*Amos*, v. 16.), and great mistresses of these melancholy expressions (that is, as he had before remarked, of squalling out several times together, loo, loo, loo, in a deep and hollow tone, with several ventriloquous sighs) : and, indeed, they perform their part with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were made in the neighbouring houses." So NIEBUHR (*Voyage en Arabie*, tom. i. p. 150.) says, " The relations of a dead Mahometan's wife, not thinking themselves able to mourn for him sufficiently, or finding the task of continual lamentation too painful, commonly hire for this purpose some women who understand this trade, and who utter woeful cries from the moment of the death of the deceased until he is interred." See *Jer.* ix. 17, 18.

The assembling together of multitudes to the place where persons have lately expired, and bewailing of them in a noisy manner, is a custom still retained in the East, and seems to be considered as an honour done to the deceased. CHARDIN, *MS.*, informs us, that the concourse in places where persons lie dead is incredible. Every

body runs thither, the poor and the rich ; and the first more especially make a strange noise.

“ Upon the first evening after our removal to our new habitation, we were serenaded by a species of vocal harmony which we had never heard before. It began about sunset, and continued, with little intermission, not only all the night, but during many succeeding nights and days. We were at first doubtful whether the sounds we heard were expressions of joy or of lamentation. A sort of chorus mixed with screams, yet regulated by the beating of tambourines, now swelling upon the ear, now expiring in cadences, was repeated continually ; and as often as it seemed to cease, we heard it renewed with increased vehemence. Having inquired the cause, we were told that it was nothing more than the usual ceremony of bewailing a deceased person, by means of female mourners hired for the occasion. We sent our interpreter to the house whence the sounds proceeded, desiring him to pay particular attention to the words used by the choristers in their lamentation. He told us, upon his return, that we might, if we thought proper, have the ceremony performed in our apartments : that the singers were women hired to sing and lament in this manner ; the wealthier the family, the more numerous were the persons hired, and, of course, the louder the lamentations : that these female singers exhibited the most frightful distortions ; having their hair dishevelled, their clothes torn, and their countenances daubed with paint and dirt : that they were relieved at intervals by other women similarly employed ; and thus the ceremony may be continued for any length of time. A principal part of their art consists in mingling with their ululation such plaintive expressions of praise and pity, such affecting narrative of the employments, possessions, and characteristics of the deceased, and such inquiry as to his reasons for leaving those whom he professed to love during life, as may excite the tears and sighs of the relations and friends collected about the corpse.” CLARKE’S *Travels*, vol. iii. p. 72. FORBES’S *Oriental Memoirs*,

vol. iii. p. 252. MORIER's *Journey through Persia*, p. 62.

The same custom was practised by the Tartars. OLEARIUS, lib. iii. p. 149. *Lond.* 1662. It is found even among the Greenlanders. "The women continue their weeping and lamentation. Their howl is all in one tone : as if an instrument were to play a tremulous fifth downwards, through all the semi-tones. Now and then they pause a little." CRANTZ's *Greenland*, vol. i. p. 239. HOMER, *Il.* xxiv. 720. 2 *Chron.* xxxv. 25. *Judg.* xi. 39, 40.

MATT. viii. 28. *When he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs.*] "As I was not induced to accept the offers made me to remain at Tiberias, I left it early the following morning, the 11th of September, coasted the lake, trod the ground celebrated for the miracle of the unclean spirit driven by our Saviour amongst the swine. The tombs still exist in the form of caverns, on the sides of the hills that rise from the shore of the lake, and from their wild appearance may well be considered the habitation of men exceeding fierce, possessed by a devil ; they extend at a distance for more than a mile from the present town." LIGHT's *Travels in Egypt*, p. 206. "From this tomb we went to ■ still more perfect one, which was entirely cleared out, and now used as a private dwelling. Though the females of the family were within, we were allowed to enter, and descended by a flight of three steps, there being either a cistern or a deep sepulchre on the right of this descent. The portals and architrave were here perfectly exposed : the ornaments of the latter were a wreath and open flowers ; the door also was divided by a studded bar, and panelled, and the ring of the knocker remained, though the knocker itself had been broken off ; the door, which was of the same size and thickness as those described, traversed easily on its hinges, and we were permitted to open and close it at pleasure. The tomb was about eight feet in height on the inside, as there was the descent of a steep step from the stone threshold to the

floor. Its size was about twelve paces square ; but as no light was received into it except by the door, we could not see whether there was an inner chamber, as in some of the others. A perfect sarcophagus still remained within, and this was now used by the family as a chest for corn and other provisions ; so that this violated sepulchre of the dead had thus become a secure, a cool, and a convenient retreat to the living of a different race." BUCKINGHAM's *Travels in Palestine*, pp. 437. 440.

These burying-grounds frequently afford shelter to the weary traveller when overtaken by the night ; and their recesses are also a hiding-place for thieves and murderers, who sally out from thence to commit their nocturnal depredations. FORBES's *Orient. Mem.* vol.iii. 102.

MATT. xxiii. 27. *Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.*] Of the tombs of the ancients, accurate descriptions have been given by Eastern travellers. SHAW presents us with the following account of these sepulchres :—" If we except a few persons who are buried within the precincts of some sanctuary, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for that purpose. Each family hath a particular portion of it, walled in like a garden, where the bones of their ancestors have remained undisturbed for many generations : for in these inclosures the graves are all distinct and separate, having each of them a stone placed upright, both at the head and feet, inscribed with the name of the person who lieth there interred, whilst the intermediate space is either planted with flowers, bordered round with stone, or paved all over with tiles. The graves of the principal citizens are further distinguished by some square chambers or cupolas that are built over them. *Mark*, v. 3. Now, as all these different sorts of tombs and sepulchres, with the very walls likewise of the inclosures, are constantly kept clean, white-washed, and beautified, they continue to this day to be an excellent comment upon that expres-

sion of our Saviour's, where he mentions the garnishing of the sepulchres, *Matt.* xxiii. 29.; and again, ver. 27., where he compares the scribes, pharisees, and hypocrites to whited sepulchres." *Trav.* p. 285. fol. What is here narrated furnishes a comment upon *Matt.* viii. 28., where mention is made of the demoniacs who *came out of the tombs*. It is obvious that they might dwell in places that were constructed like chambers or rooms.

It may be agreeable to add to the above citation, that it was a customary thing to plant herbs and flowers either upon or close to the grave. The women in Egypt, according to MAILLET, "go at least two days in the week to pray and weep at the sepulchres of the dead; and the custom then is, to throw upon the tombs a sort of herb which the Arabs call *rihan*, and which is our sweet basil. They cover them also with the leaves of the palm-tree." *Lett.* x. p. 91. Myrtle, which has been frequently used on joyful occasions, is employed by the people of the East to adorn the tombs of the dead; for Dr. CHANDLER tells us, that in his travels in the Lesser Asia (p. 200.) he found some Turkish graves there, which had each a bough of myrtle stuck at the head and the feet. RAUWOLFF (p. 65.) mentions the same circumstance. At Aleppo, there grow many myrtles, which they diligently propagate, because they are beautiful, and remain long green, to put about their graves.

Mr. BLUNT mentions an observation relating to this matter which he made. "Those who bestow a marble-stone over them have it in the middle cut through, about a yard long, and a foot broad; therein they plant such kind of flowers as endure green all the year long, which seem to grow out of the dead body, thinking thereby to reduce it again into play, though not in the scene of sensible creatures, yet of those vegetables, which is the next degree, and perhaps a preferment beyond the dust." *Voy.* 197., reprinted in the *Collect. of Voy. and Travels from the Library of the Earl of Oxford*, vol. i. p. 547.

The Jews used to mark their graves with white lime, that they might be known, that so priests, Nazarites, and travellers might avoid them, and not be polluted. Now, because when the rains fell these marks were washed away, on the first of Adar (February), when they used to repair the highways, they also marked the graves with white lime ; and so also on their intermediate feast-days. They made use of chalk, because it looked white like bones.

“ On our arrival at Betwah or Puttowah, which we were told had once formed a part of the suburbs of Ahmedabad, but was now a detached village five miles from the city walls, we were conducted to a large square, containing several Mahomedan tombs, and grand mausoleums ; some were of white marble, others of stone covered with the finest stucco, white as alabaster, and exquisitely polished. The domes were supported by elegant columns, their concaves richly ornamented ; and the tessellated marble pavement, beautifully arranged, vied with those of ancient Rome in the museum at Portici. The tracery in the windows resembled the Gothic specimens in European cathedrals ; and the small cupolas which cover each tomb are of fine marble, curiously inlaid with fruit and flowers, in festoons of ivory, mother of pearl, cornelians, onyxes, and precious stones, as neat as in European snuff-boxes. The small tombs in the centre of the building are adorned with palls of gold and silver stuff, strewed with jessamin and mogrees, and hung round with ostriches’ eggs and lamps, which are kept continually burning by the fakeers and dervises maintained there for that purpose.” *FORBES’s Oriental Memoirs*, vol. iii. p. 101.

“ Near most of the Mahomedan cities in Asia are extensive cemeteries, none being allowed within the walls, containing a number of beautiful temples, sometimes supported by pillars, and open on all sides ; at others, clothed like a sepulchral chamber with only one door : each has a marble tomb in the centre, under which is deposited the body of the deceased. These burying

grounds frequently afford shelter to the weary traveller, when overtaken by the night, and at a loss for better accommodation ; and their recesses are also a hiding place for thieves and murderers, who sally out from thence to commit their nocturnal depredations."

FORBES's *Oriental Memoirs*, vol. iii. p. 102.

" I was delighted with the mausoleums at Betwah ; but the Mullahs assured me they were inferior to those at Agra and Delhi, where imperial wealth and magnificence had united to decorate the tombs of the Mogul princes and their favourite sultanas. The finest marbles that could be procured were the most common materials in these superb buildings ; for the ornamental parts, consisting of the most elegant bowers in a sort of arabesque pattern, with festoons of fruit and flowers in their natural colours, were composed entirely of agates, cornelians, torquoise, lapis-lazuli, and other valuable gems, rivalling the most admired specimens of the inlaid marbles at Florence. How forcibly do these remind us of the truth and beauty of the metaphorical language in the sacred page, promising sublime and spiritual joys under allusions from these subjects in Oriental palaces. *Isa.* liv. 12. *Rev.* xxi. 11." FORBES, *Ib.* vol. iii. p. 114. — " The tombs are small buildings, detached from each other, and mostly of the same size, though varying in their proportions ; the roofs are arched, and the exterior of the walls is dashed with a composition of plaster and small particles of burnt red brick. Each tomb consists of two chambers ; the inner one is subdivided into cells, or receptacles for the bodies, and the outer apartment is provided with small recesses and shelves, as if for the purpose of depositing the funeral offerings, or the urns that contained the ashes. These antechambers may have been likewise intended for the ceremonies and lamentations of the mourners ; they are stuccoed, and neatly ornamented with that kind of border which is commonly called *à la Grècque*, but which, I believe, the ancients termed *Mæandrus*." BEAUFORT's *Karamania*, p. 189.

" On the opposite side of the river, on a small emi-



nence, is Sheikh Rubin's tomb, surrounded by a square wall, with some trees enclosed. There are in Syria and Egypt numbers of these tombs, which the Arabs erect to the memory of any man who they think has led a holy life; for the title of Sheikh is not only given to their chiefs, but also to their saints. These tombs are generally placed in some conspicuous spot; frequently on the top of some mount. The sepulchre consists of a small apartment with a cupola over it, whitewashed externally: within are deposited a mat and a jar of water, for the ablution of such as retire thither for devotion." IRBY and MANGLES' *Travels in Egypt*, &c. p. 184.

MATT. xxvii. 10. *The potter's field.*] It lay immediately without the wall of the city, on the south-east corner, about a mile from the temple. "On the west side of the valley of Hinnom is the place anciently called the Potter's Field, and afterwards the Field of Blood, but now Campo Sancto. It is only a small piece of ground, about thirty yards long, and fifteen broad; one half of which is taken up by a square fabric, built for a charnel-house, that is twelve yards high. Into this building dead bodies are let down from the top, there being five holes left open for that purpose, through which they may be seen under several degrees of decay." MAUNDRELL.

Earthen pots are very common through all Asia; and by what we read concerning the potter's field, they seem to have been in use in India, where grounds were allotted for their manufacture. In India the ground is furnished by the proprietor, and for this reason he is supplied at an inferior price. *Descrip. of a village in Benares* in TENNANT'S *India*. Why a potter's field should be preferred to any other as a burial-place may be conjectured from the following extract, as in all probability the same causes which prevented its being convertible to arable or pasture ground must have existed in an equal degree in Palestine. A burial-ground was one of the few purposes to which it could have been applied.

"We travelled eleven hours this day, and the last six without once halting. The ground over which we tra-

velled seemed strewed over with small pieces of green earthenware, which was so plenty that many bushels could be gathered in the space of a mile. I inquired into the occasion of it: the information which we received from our sheik and others in the caravan was, that in former ages the greatest part of this plain was inhabited by potters; as the soil abounded then, as it does at present, with clay fit for their use: that they moved their works from place to place, as they consumed the clay, or it suited their conveniency. They now make at Bagdad such kind of earthenware, with a green glazing on it. When the sun shines it appears like green glass, which is very hurtful to the sight. They cannot plough this ground, as it would cut the feet of both men and oxen." PARSONS' *Travels in Asia*, p. 113.

LUKE, xi. 47. *The sepulchres of the prophets.*] "We visited what are called the sepulchres of the prophets, close to the spot where we had halted. We descended through a circular hole, into an excavated cavern of some extent, cut with winding passages, and forming a kind of subterraneous labyrinth. The superincumbent mass was supported by portions of the rock, left in the form of walls and irregular pillars, apparently once stuccoed; and from the niches still remaining visible in many places, we had no doubt of its having once been appropriated to sepulture; but whether any, or which, of the prophets were interred here, even tradition does not suggest, beyond the name which it bestows on the place." BUCKINGHAM'S *Travels in Palestine*, p. 206.

JOHN, xi. 19. *And many of the Jews came to Martha and Mary, to comfort them concerning their brother.*] "Not far from the spot at which we halted to enjoy this enchanting view, was an extensive cemetery, at which we noticed the custom so prevalent among Eastern nations of visiting the tombs of their deceased friends. These were formed with great care, and finished with extraordinary neatness; and at the foot of each grave was enclosed a small earthen vessel, in which was planted a sprig of myrtle, regularly watered every day by the

mourning friend who visited it. Throughout the whole of this extensive place of burial we did not observe a single grave to which this token of respect and sorrow was not attached ; and, scattered among the tombs, in different quarters of the cemetery, we saw from twenty to thirty parties of females, sitting near the honoured remains of some recently lost and deeply regretted relative or friend, and either watering their myrtle plants, or strewing flowers over the green turf that closed upon their heads." BUCKINGHAM'S *Travels among the Arab Tribes*, pp. 316. 329.

JOHN, xi. 38. *Jesus, therefore, again groaning in himself, cometh to the grave : it was a cave, and a stone lay upon it.*]  
" On the right of the road is the tomb of Lazarus, cut out of the rock. Carrying candles, we descended ten or twelve stone steps to the bottom of the cave. In the middle of the floor is the tomb, a few feet deep, and large enough to admit one body only. Several persons can stand conveniently in the cave around the tomb ; so that Lazarus, when restored, did not as some suppose, descend from a sepulchre cut out of the wall, but rose out of the grave hewn in the floor of the grotto. The light that enters from above does not find its way to the bottom. The fine painting in the Louvre of this resurrection was, probably, faithful in representing it by torchlight. Its identity cannot be doubted. The position of Bethany could never have been forgotten, and this is the only sepulchre in the whole neighbourhood." CARNE'S *Letters from the East*, vol. i. p. 349.

" Bethany is a miserable village, containing between forty and fifty wretched stone huts, and inhabited solely by Arabs. It stands on a rocky mountain, well cultivated, and producing olive and fig trees, vines, beans, and corn, which, over the whole country, are now ready for harvest. The tomb supposed to be that of Lazarus is a cave in the rock, to which we descended by twenty-six rude steps. At the bottom of these, in a small chamber, we saw a small door in the ground ; we descended by two large steps, and stooping through a large passage,

about five feet long, entered the tomb, which is not hewed out of the rock, but built with large stones, and arched : I found it to be seven feet four inches, by eight feet two inches and a half, and ten feet high : it is in its original rude state, and belongs to the Catholics, who say mass in it occasionally. In the tomb are two small windows, opening to holes in the rock." *TURNER'S Tour in the Levant*, vol. ii. p. 254.

## CHAP. XXIV.

### MISCELLANEOUS.

GENESIS, iii. 7. *Naked.*] " It was easy to remark the horror with which the natives regarded the great carelessness with which some stripped for bathing ; a circumstance the more remarkable, as it may be supposed the frequency of bathing among them would lead them to indifference in matters of decency. They hold total nakedness in great horror : and although we were told of some of the detestable scenes that are practised in these baths, yet in the many that I have visited, both in Persia and Turkey, I have ever been struck with the great propriety and decency with which the Mahomedans behave, and the peculiar dexterity which they seem to have acquired in taking off their clothes to put on the bathing linen, that they may not expose themselves indecently." *MORIER'S Second Journey through Persia*, p. 60. *HERODOTUS*, *Clio*, 10., remarks the sense of shame which the Lydians felt at being seen naked.

" The Fakers or Yogeas of the Senassee tribe are a sort of mendicant philosophers, who travel all over Hindostan, and live on the charity of the other castes of Hindoos. They are generally entirely naked, most of them robust handsome men : they admit proselytes from the other tribes, especially youth of bright parts,

and take great pains to instruct them in their mysteries. These gymnosophists often unite in large armed bodies, and perform pilgrimages to the sacred rivers and celebrated temples ; but they are more like an army marching through a province than an assembly of saints in procession to a temple, and often lay the countries through which they pass under contribution." *FORBES'S Oriental Memoirs*, vol. i. p. 68., and pp. 24. 26. *TERRY, Voy. Ind.* sect. 16. p. 427. *BURCKHARDT'S Travels in Nubia, Life*, p. 13.

GEN. xiv. 22. *And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God.]* "The next morning before sunrise, they were ready to depart for their camp, two or three days' journey distant. We made known to Hassan our uncertainty and apprehension of what would be their behaviour to us, when the chief lifted up his right hand to heaven, and swore by Allah we should suffer no injury while in his power : an oath which is seldom violated by them." *CARNE'S Letters from the East*, vol. i. p. 232.

GEN. xv. 5. *And he brought him forth abroad and said, Look now toward heaven, and tell the stars if thou be able to number them ; and he said unto him, So shall thy seed be.]* A remarkable parallel to the comparison by which the number of the posterity of Abraham is promised, occurs in the following passage : "No nation equal the Bedouins in numerical exaggeration. Ask a Bedouin who belongs to a tribe of three hundred tents, of the number of his brethren, and he will take a handful of sand and cast it up in the air, or point to the stars, and tell you that they are as numberless." *BURCKHARDT'S Travels in Syria*, p. 560. See *Jer.* xxxiii. 22.

GEN. xxi. 23. *Swear unto me here by God.]* This kind of oath appears not only to have been generally in use in the time of Abraham, but also to have descended through many generations and ages in the East. When Mr. BRUCE was at Sheikh Ammer, he entreated the protection of the governor in prosecuting his journey. Speaking of the people who were assembled together at

this time in the house, he says (*Travels*, vol. i. p. 148.), “The great people among them came; and, after joining hands, repeated a kind of prayer, of about two minutes long, by which they declared themselves and their children accursed, if ever they lifted up their hands against me in the *tell*, or field in the *desert*; or in case that I, or mine, should fly to them for refuge, if they did not protect us at the risk of their lives, their families, and their fortunes, or, as they emphatically expressed it, to the death of the last male child among them.” See also *Gen.* xxvi. 28, 29.

GEN. xlii. 15. *By the life of Pharaoh.*] Most authors take this for an oath, the original of which is well explained by Mr. SELDEN, in his *Titles of Honour*, p. 45., where he observes that the names of gods being given to kings very early, from the excellence of their heroic virtue which made them anciently great benefactors to mankind, thence arose the custom of swearing by them; which Aben Ezra saith continued in his time (about 1170), when Egypt was governed by caliphs. If any man swore by the king’s head, and was found to have sworn falsely, he was punished capitally.

Extraordinary as the kind of oath which Joseph made use of may appear to us, it still continues in the East. Mr. HANWAY says, the most sacred oath among the *Persians* is, “by the king’s head,” *Trav.* vol. i. p. 313.; and among other instances of it we read in the *Travels of the Ambassadors*, p. 204., “There were but sixty horses for ninety-four persons. The *mehemander* (or conductor) swore *by the head of the king* (which is the greatest oath among the *Persians*) that he could not possibly find any more.” And THEVENOT says, *Trav.* p. 97. part 2., “His subjects never look upon him but with fear and trembling; and they have such respect for him, and pay so blind an obedience to all his orders, that how unjust soever his commands might be, they perform them, though against the law both of God and nature: nay, if they swear *by the king’s head*, their oath is more authentic, and of greater credit than if they

swore by all that is most sacred in heaven and upon earth.”—“ The king always talks of himself in the third person, and frequently swears by his own head. Also *Be Jan Shah*, By the king’s soul. *Be Merg Shah*, By the king’s death. And these expressions, in constant use by all Persians, will remind us of Joseph’s speech to his brethren, *By the life of Pharaoh.*” MORIER’S *Second Journey through Persia*, p. 193. Sir W. OUSELEY’S *Travels in the East*, vol. ii. p. 185. Vide PATRICK in loc., and an *Elegant Dissertation of the Abbé MASSIEU on the Oaths of the Ancients in the Mém. de l’Académie des Inscriptions*, tom. i. p. 208.

The Turks believe that all strangers, who inquire after inscriptions, are in search of treasure. “ When questioned on this subject at Baalbec, I answered, the treasures of this country are not beneath the earth, they come from God, and are on the surface of the earth. Work your fields, and sow them, and you will find the greatest treasure in an abundant harvest. By your life (a common oath), truth comes from your lips, was the reply.” BURCKHARDT’S *Travels in Syria*, p. 40.

GEN. xlviii. 14. *And Israel stretched out his right hand, and laid it upon Ephraim’s head.*] “ I endeavoured to bind him by the most solemn oath used by the Bedouins ; laying his hand upon the head of his little boy, and on the fore-feet of his mare, he swore that he would for that sum (fifteen piastres) conduct me himself, or cause me to be conducted, to the Arabs, Howeytat, from whence I might hope to find a mode of proceeding in safety to Egypt.” BURCKHARDT’S *Travels in Syria*, p. 398.

EXODUS, i. 11. *Therefore they did set over them task-masters to afflict them with their burdens.*] “ The bed of the canal below presented a novel spectacle, being filled with vast numbers of Arabs of various colours, toiling in the intense heat of the day, while their Egyptian task-masters, with whips in their hands, watched the progress of their labour. It was a just and lively representation of the children of Israel forced to toil by their oppressive masters of old. The wages Mahmoud

allowed these unfortunate people, whom he had obliged to quit their homes and families, in Upper Egypt, to toil about this work, were only a penny a day, and a ration of bread ; yet such is the buoyancy of spirits of the Arabs, that they go through their heavy toil with gaiety and cheerfulness." CARNE's *Let. from the East*, vol. i. p. 81.

EXODUS, xv. 23. *The waters of Marah.*] " My caravan stopped in a small plain near the sea, where it is said to have been passed by the Israelites. We then ascended Wady Taibé, and passing near the Marah of Scripture, we traversed the great plain, which occupied the Hebrews the three first days of their journey: Suez lay in front. A bark came for us, and the breeze bore us rapidly to the African coast. PETER BELON (*Livre des Singularités*, &c. liv. ii. c. 58. p. 276.) describes this short passage with great simplicity.—" The Red Sea is nothing but a narrow canal, not wider than the Seine between Harfleur and Honfleur. It is navigated with difficulty and danger, for there are many rocks in it." LABORDE's *Journey through Arabia Petraea*, 8vo. 1836, p. 254.

EXODUS, xv. 25. *The Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet.*] " El-vah is a large village or town, thick planted with palm-trees ; the Oasis Parva of the ancients, the last inhabited place to the west that is under the jurisdiction of Egypt: it yields senna and coloquintida. The Arabs call El-vah, a shrub or tree, not unlike our hawthorn, either in form or flower. It was of this wood, they say, that Moses's rod was made, when he sweetened the waters of Marah. With a rod of this wood too, say they, *Kaleb Ibn el Waalid*, the great destroyer of Christians, sweetened these waters at El-vah, once bitter, and gave it the name from this miracle. A number of very fine springs burst from the earth at El-vah, which renders this small spot verdant and beautiful, though surrounded with dreary deserts on every quarter: it is situated like an island in the midst of the ocean." BRUCE's *Travels*, vol. ii. p. 470. Our colonists, who first peopled some



parts of America, corrected the qualities of the water they found there, by infusing in it branches of sassafras ; and it is understood that the first inducement of the Chinese to the general use of tea, was to correct the water of their rivers. That other water also stands in some need of correction, and that such correction is applied to it, appears from the custom of Egypt in respect to the water of the Nile. “ The water of the Nile is always somewhat muddy ; but by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light, and salutary.” NIEBUHR’s *Travels*, vol. i. p. 71.

EXODUS, xvii. 6. *Thou shalt smite the rock, and there shall come water out of it.*] “ We next came to ‘ the stone of Moses : ’ it is said to be one of those two from which, on being struck by the same rod that dried up the sea, gushed forth water : it is an irregular block of granite, in height about twelve feet, in length, fifteen, and in width, seven. A kind of water furrow, about eight inches in width, is visible on two of its sides.” HENNIKER, p. 236.

EXODUS, xxii. 2. *A thief.*] At Constantinople a police officer is appointed under the title of Zyndan Hassekisi, or keeper of the prison, who is in fact no other than the head or chief of the thieves. He holds his office only so long as he is considered capable of discharging its duties ; his incapacity being deduced from his inability to apprehend any thief whose person is sought after. Every thief, on his first apprehension, has recourse, through the medium of his friends, and of presents, to the Zyndan Hassekisi, who employs all his interest with the higher powers, to save his life, and to cause him to be transmitted to the bagnio, or great prison of the arsenal, from whence after some time he procures his discharge. In the mean time, the name of this new thief, every particular which is thought to be characteristic of his person, and his favourite mode of thieving, are noted down with great accuracy in the register of the Zyndan, from which moment he is constituted a regular member

of the fraternity. A thief who has not in this manner put himself under the protection of the Zyndan Hassekisi, is sure to be executed the first time he is convicted. Both the Zyndan Hassekisi and his officers consider themselves greatly beholden to any person who lays an information before them of his having been robbed, because not only he who has actually committed the robbery is obliged to give them a portion of the effects stolen, but he who is innocent of it, and is apprehended only on suspicion, cannot obtain his release without paying for it. Every thief is known to excel in some particular way, and the person who comes to give information of having been robbed is closely interrogated as to the circumstances. The Zyndan summons before him those thieves who are known to pursue that line of their profession, and the guilty person is soon discovered and brought to a confession. The stolen effects are thus recovered, but a small part only is obtained by the owner, the rest being shared by the Zyndan and his officers. We learn from DIODORUS SICULUS, (lib. 1.) that something very like this prevailed in Egypt. "The Egyptians have a very singular law respecting thieves. Those who are disposed to follow this way of life are obliged to have their names entered in the register of the head or chief of the thieves, to whom it is understood that they are to bring directly, and without delay, whatever they have stolen. Those who have been robbed are likewise required to specify to him in writing what they have lost, stating the place from whence, and the day and hour when it was taken away. In this manner all the effects are recovered without trouble; and the person who has been robbed, after paying a fourth of their value, gains possession of them. Since it was found to be impossible to put a stop to the practice of thieving, a way was found out by the legislature of recovering what was lost, on the payment of a moderate price of redemption." WALPOLE's *Memoirs*, vol. ii. p. 281.

"From this plain to Lhor, both in the highways and on the high mountains, were frequent monuments of

thieves immured, in terror of others, who might commit the like offence, they having literally a stone-doublet ; whereas we say metaphorically, when any is in prison, he has a stone-doublet on : for those are plastered up all but their heads, in a round stone-tomb, which are left out, not out of kindness, but to expose them to the injury of the weather, and assaults of the birds of prey, who wreak their rapine with as little remorse as they did devour their fellow-subjects." FRYER's *Trav.* p. 318.

" The body of the culprit is sometimes torn asunder by being bound to branches of trees afterwards separated ; and I remember once having seen four thieves built into a wall, all but their heads, and thus left to perish." MACDONALD's *Geographical Memoir*, p. 31.

The king never pardons theft, and orders a convicted thief to be executed instantly. The mode is as follows : — Two young trees are by main strength brought together at their summits, and there fastened with cords together. The culprit is then brought out, and his legs are tied with ropes, which are again carried up and fixed to the top of the trees.

The cords that force the trees together are then cut ; and, in the elasticity and power of this spring, the body of the thief is torn asunder, and left thus to hang divided on each separate tree. The inflexibility of the king in this point has given to the roads a security which in former times was little known. MORIER's *Journey through Persia*, p. 204.

" We were not a little surprised one day, when the servant of the house came in to announce the captain of the thieves and his men, who were desirous of making an acquaintance : the door opened, and about a dozen Albanians, of the wildest and fiercest aspect, marched in, dressed in velvet and gold, and armed as if they were going to the field of battle. They saluted us with a gentle inclination of the head, with the right hand on the breast, and the usual compliments of Ο Δουλος σας, Your servant, and Πολυχρονια, Long life to you. They then took their

seats, and without further ceremony began to smoke their pipes. After a few minutes' silence, and mutual gazing, the captain of the thieves opened the discourse, and told us he came first to pay his respects to the Milordoi, and then to offer his services, and that of several hundred *παλικάρι*, or brave fellows, he had under his command, who would follow us any where we would choose to lead them; being at that moment idle and unemployed, having lately plundered the Turks on the opposite coast, and having brought away every thing that was of any value. We expressed all due acknowledgments for the kind offers of the captain, which we, however, begged to decline. These thieves, are Albanian Christians, who long exercised their predatory talents in the territory of the Pasha of Joannina; but, owing to the vigilance of his police, have been obliged to take refuge in the neighbouring islands, where they have found an asylum under the protection of the Septinsular Republic. They profess only to fall upon Mahommedans, against whom they wage an eternal and religious warfare, in imitation of more powerful crusaders; they even condescend to rob on the seas, and Ithaca was the deposit of their plunder. It is necessary to explain that no shame or disgrace is attached to the name of thief, or to the profession of robbing, in Greece, where it is done in a grand style, and with plenty of desperate fellows, who plunder openly on the highways, take prisoners whom they ransom, lay villages under contribution, and set the government at defiance: when they are pursued by a superior force, they escape to the islands, and sharpen their weapons for future depredations." DODWELL'S *Tour through Greece*, vol. i. p. 73. See JUSTIN, b. xliii. c. 3. THUCYDIDES, b. i. c. 5, 6. POLYBIUS, b. iv. p. 331.

EXODUS, xxii. 6. *If fire break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith, he that kindled the fire shall surely make restitution.*] It is a common management in the East to set the dry herbage on fire before the autumnal rains, which fires, for want of care, often do

great damage. Moses has taken notice of fires of this kind, and by an express law has provided, that reparation shall be made for the damage done by those who either maliciously or negligently occasioned it. CHANDLER, speaking of the neighbourhood of Smyrna, says, (p. 276.) "In the latter end of July clouds began to appear from the south; the air was repeatedly cooled by showers which had fallen elsewhere, and it was easy to foretell the approaching rain. *This was the season for consuming the dry herbage and undergrowth on the mountains*; and we often saw the fire blazing in the wind, and spreading a thick smoke along their sides." He also relates an incident to which he was an eye-witness. Having been employed the latter end of August in taking a plan at Troas, one day after dinner, says he, a Turk coming to us, "emptied the ashes from his pipe, and a spark of fire fell unobserved in the grass, which was long, parched by the sun, and inflammable like tinder. A brisk wind soon kindled a blaze, which withered in an instant the leaves of the bushes and trees in its way, seized the branches and roots, and devoured all before it with prodigious crackling and noise. We were much alarmed, as a general conflagration of the country seemed likely to ensue." After exerting themselves for an hour, they at length *extinguished* it. (P. 30.) It is an impropriety worth correcting in this passage, where the word *stacks* of corn is used rather than *shocks*, which is more conformable to custom, as the *heaps* of the East are only the disposing the corn into a proper form to be immediately trodden out.

"When we arrived once more at Kiemi, we found the place resounding with the shouts of stragglers from the fair. A forest on fire appeared towards the north, covering all that part of the horizon with the tremendous red glare it occasioned. To the inhabitants this sight is so common, that no attention is ever paid to it. The conflagration extended for several leagues." CLARKE'S *Travels*, vol. v. pp. 490. 306.

"During my short stay at Koblinka, I witnessed

(though fortunately for the neighbourhood it was at a distance) a calamity almost peculiar to the farmer of the Ukraine, and which too often spreads a temporary desolation over vast tracks of his country — I mean a grass fire. This terrible accident generally happens by the carelessness of bullock drivers, or of persons belonging to caravans of merchandise, who halt for the night on the open plain ; and, on departing in the morning, neglect to extinguish their fires. Wind, or some other casualty, brings the hot embers in contact with the high and dry grass of the Steppe : it bursts into flame, and burns on, devouring as it goes with a fury almost unquenchable. That which I now beheld arose from negligence of this kind, and soon extended itself over a space of forty wersts, continuing its ravages for many days, consuming all the outstanding corn, ricks, hovels, in short, every thing in its devastating path: the track it left was dreadful." Sir R. K. PORTER's *Persia*, vol. i. p. 11.

"Near the town of Youchokrak, we got into the midst of another of those grass fires I before mentioned. This spectacle was even more awful than the one I had formerly witnessed. There we viewed it at a distance; here we were in its very centre. The actual road was free from conflagration, having nothing for the burning element to feed on; but all around, the whole surface of the earth was covered with a moving mass of flame. The effect produced was an apparently interminable avenue, dividing a sea of fire. The height of the flame could not be more than two or three feet from the ground ; and on either side of our path the smoke was so light as to enable us to discern this tremendous scene stretching to a tremendous distance. Not a breath of wind disturbed the atmosphere: hence it ate its devastating way over the face of the country, with the steadiness and majesty of an advancing ocean. During the course of my journey afterwards, I observed many blackened tracks, from fifty to sixty wersts in length, which had been so marked by one of these calamitous ignitions." *Ibid.* p. 21.

NUMB. xx. 28. *And Aaron died there in the top of the mount.*] “ Taking a south-westerly direction from the ruined palace, we arrived at the foot of Mount Hor at three in the afternoon, where, finding an Arab boy tending some goats, he offered to conduct us to the summit for a small remuneration. The ascent was rugged and difficult in the extreme, and it occupied us one hour and a half to climb up the almost perpendicular sides. A crippled Arab hermit, about eighty years of age, the one half of which time he had spent on the top of the mountain, living on the donations of the few Mohammedan pilgrims who resort thither, and the charity of the native shepherds, who supply him with water and milk, conducted us into the small white building, crowned by a cupola, that contains the tomb of Aaron. The monument is of stone, about three feet high ; and the venerable Arab, having lighted a lamp, led us down some steps, to a chamber hewn out of the rock, but containing nothing extraordinary. Against the walls of the upper apartment, where stood the tomb, were suspended beads, bits of cloth and leather, votive offerings left by the devotees. On one side, let into the wall, we were shown a dark-looking stone, that was reputed to possess considerable virtues in the cure of diseases, and to have formerly served as a seat to the prophet.” MACMICHEL’S *Journey to Constantinople*, p. 230.

RUTH, iv. 7. *Now this was the manner in former times in Israel concerning redeeming, and concerning changing, to confirm all things ; a man plucked off his shoe, and gave it to his neighbour ; and this was a testimony in Israel.*] It is not easy to give an account of the origin of this custom ; but the reason of it is plain ; it being a natural signification that he resigned his interest in the land, by giving him his shoe wherewith he used to walk in it, that he might enter into and take possession of it himself. The Targum instead of *shoe* hath *right-hand glove* ; it being then the custom, perhaps, to give that in room of the shoe : in later times the Jews delivered a handkerchief for the same purpose. So R.

Solomon Jarchi says, we acquire, or buy now, by a handkerchief or veil, instead of a shoe.

The giving of a glove was in the middle ages a ceremony of investiture in bestowing lands and dignities. In A. D. 1002, two bishops were put in possession of their sees, each by receiving a glove. So in England, in the reign of Edward the Second, the deprivation of gloves was a ceremony of degradation.

With regard to the *shoe*, as the token of investiture CASTELL (*Lex Polyg.* col. 2342.) mentions that the emperor of the Abyssinians used the casting of a shoe as a sign of dominion. See *Psalm* lx. 8. To these instances the following may properly be added:—"Childebert the Second was fifteen years old, when Gontram his uncle declared that he was of age, and capable of governing by himself. 'I have put,' says he, 'this javelin into thy hands, as a token that I have given thee all my kingdom.' And then turning towards the assembly, he added, 'You see that my son Childebert is become a man; obey him.'" MONTESQUIEU, *Spirit of Laws*, vol. i. p. 361. PFEIFFER *Opera Philol.* p. 192. SELDENUS, *Uxor. Ebr.* p. 67. CLODIUS, *Dissert. de Ritu exalceandi*, &c.

1 SAM. iv. 12. *With his clothes rent, and with earth upon his head.*] "He indulged his grief to a violent degree, beating his breast, and, among his other exclamations, frequently made use of one, very illustrative of that ancient act of grief, heaping ashes on the head. He said, *Ahi cheh hak be ser-e-mun amed*, What earth has come on my head? repeating this with a constant intermixture of *Ah wahi*, which he would continue to repeat for above fifty times, in a whining piteous voice, lowering its tone till it became scarcely audible, and then continuing it *sotto voce*, until he broke out again into a new exclamation." MORIER'S *Second Journey through Persia*, p. 59.

1 SAM. xxvi. 20. *Hunt a partridge.*] The account given by Dr. SHAW (*Travels*, p. 236.) of the manner of hunting partridges and other birds by the Arabs, affords



an excellent comment on these words:—"The Arabs have another, though a more laborious method of catching these birds; for observing that they become languid and fatigued after they have been *hastily* put up twice or *thrice*, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons, as we should call them." It was precisely in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him.

EGMONT and HEYMAN (vol. ii. p. 49.) give an account of the manner of taking snipes in the Holy Land, very much like the Arab way of catching partridges. They say that if the company be numerous they may be hunted on horseback, as they are then never suffered to rest till they are so tired that you may almost take them in your hand. But snipes delight in watery places. David, therefore, being in dry deserts, might rather mention the partridge, of which there are more species than one in the East, some of which, at least, haunt mountainous and desert places.

2 SAM. vi. 20. *One of the vain fellows.*] "After much delay, occasioned by the mule drivers, we set out for Nazareth. When we had gone about two miles from the city gates, we met, on the plain, half a dozen Arabs, preceded by a sort of Zany, (one of the vain fellows, 2 Sam. vi. 20.) fantastically dressed, with a wretched instrument of three strings, to which he sang, throwing himself from side to side of the path. As we approached, they all gathered round him, exclaiming, *Adet, adet, i. e.* Custom, custom. We were informed that they were celebrating the marriage of one of the party, whom they pointed out, and expected a present on the occasion. The bridegroom, with his face patched with gold leaf, had the most stupid air of all: though all looked very dull; and the whole office of mirth seemed to have been devolved upon the buffoon." JOWETT'S *Christian Researches in Syria*, p. 153.

“ During my ramble I observed a man of large stature, but deformed proportions, walking through the public street, without a single article of apparel. His head had been recently shaved, and he appeared wet all over, as if just come out from a fountain, or bath. He had a short thick neck, large head, and projecting eyes, and his whole appearance was that of an idiot. I expressed my surprise at this, though aware that such scenes are not uncommon in Cairo, and the towns of Upper Egypt: but it was so little a subject of wonder here, that scarcely any person regarded the naked wanderer, except to make way for him, and sometimes to salute him with respect as he passed. Several of the residents of the city afterwards assured me that the same outrages to decency were committed by these privileged saints (for so all idiots are considered) in Syria as in Egypt: and that acts which the most savage nations generally conceal under the garb of night, were performed by these men in the public streets and in the open day, while the passers by, instead of expressing their indignation at such a wanton insult to decorum and propriety, frequently offered up their prayers to Heaven for a blessing on the parties submitted to this violation; and from a superstitious veneration for all idiots, as persons under the peculiar care and guidance of the divine hand, regarded those who were chosen for their pleasures as pre-eminently favoured by Divine Providence.” BUCKINGHAM’S *Travels among the Arab Tribes*, p. 350.

2 KINGS, xix. 7. *Behold, I will send a blast upon him.*] The destruction of Sennacherib and his army appears to have been effected by that pestilential wind called the *simoom*. Mr. BRUCE thus speaks of it:—“ We had no sooner got into the plains than we felt great symptoms of the *simoom*; and about a quarter before twelve, our prisoner first, and then Idris, called out, The *simoom*! the *simoom*! My curiosity would not suffer me to fall down without looking behind me: about due south, a little to the east, I saw the coloured haze as be-

fore: it seemed now to be rather less compressed, and to have with it a shade of blue: the edges of it were not defined as those of the former, but like a very thin smoke, with about a yard in the middle tinged with those colours. We all fell upon our faces, and the simoom passed with a gentle ruffling wind. It continued to blow in this manner till near three o'clock; so we were all taken ill that night, and scarcely strength was left us to load the camels, and arrange the baggage." *Travels*, vol. iv. p. 581. In another place, Mr. *Bruce* describes it as producing a desperate kind of indifference about life; that it brought upon him a degree of cowardice and languor which he struggled with in vain; and that it completely exhausted his strength. From the accounts of various travellers, it appears to have been almost instantaneously fatal and putrefying. It was consequently a fit agent to be employed in desolating the army of Sennacherib.

"It sometimes happens, that during an excessive heat there comes a breath of air still more burning, and that then both men and beasts being already overpowered and faint, this small increase of heat entirely deprives them of respiration." *NIEBUHR, Descript. de l'Arabie*, p. 81.

NEH. v. 15. *Even their servants bare rule over the people.*] By these words it is evident that some oppressive practices are referred to. They probably relate to the forcible taking away of provisions from the people by the servants of former governors. In these countries, this was no uncommon thing: many instances of it might be easily produced; the one which follows may, however, suffice. After the jealousy of the poor oppressed Greeks lest they should be pillaged, or more heavily loaded with demands by the Turks, had prevented their voluntarily supplying the Baron Du TOTT for his money, Ali Aga undertook the business, and upon the Moldavian's pretending not to understand the Turkish language, he knocked him down with his fist, and kept kicking him while he was rising; which brought him to complain in good Turkish of his beating him so, when

he knew very well they were poor people, who were often in want of necessities, and whose princes scarcely left them the air they breathed. "Pshaw! thou art joking, friend," was the reply of Ali Aga; "thou art in want of nothing, except of being basted a little oftener. But all in good time. Proceed we to business. I must instantly have two sheep, a dozen of fowls, a dozen of pigeons, fifty pounds of bread, four oques (a Turkish weight of about forty-two ounces) of butter, with salt, pepper, nutmeg, cinnamon, lemons, wine, salad, and good oil of olives, all in great plenty." With tears the Moldavian replied, "I have already told you that we are poor creatures, without so much as bread to eat; where must we get cinnamon?" The whip was taken from under his habit, and the Moldavian beaten till he could bear it no longer, but was forced to fly. Finding Ali Aga inexorable, and that these provisions must be produced, a quarter of an hour was not expired, within which time Ali Aga required these things, before they were all brought. *Memoirs*, vol. i. part ii. p. 10., and *FORBES's Oriental Memoirs*, vol. i. p. 231.

"It was nearly dark when we reached the town, if a long straggling village may bear this appellation. Ibrahim rode first, and had collected a few peasants around him, whom we could just discern by their white habits, assembled near his horse. In answer to his inquiries respecting provisions for the party, they replied, in an humble tone, that they had consumed all the food in their houses, and had nothing left to offer. Instantly the noise of Ibrahim's lash about their heads and shoulders made them believe he was the herald of a party of Turks, and they fled in all directions. This was the only way, he said, to make those misbegotten dogs provide any thing for our supper. It was quite surprising to see how such lusty fellows, any one of whom was more than a match for Ibrahim, suffer themselves to be horsewhipped, and driven from their homes, owing to the dread in which they hold a nation of stupid and cowardly Mahometans." *CLARKE's Trav.* vol. iii. p. 614.

JOB, i. 19. *There came a great wind from the wilderness, and smote the four corners of the house.*] “On the 25th, at four o’clock in the afternoon, we set out from the villages of the Nuba, intending to arrive at Basboch, where is the ferry over the Nile; but we had scarcely advanced two miles into the plain, when we were enclosed in a violent whirlwind, or what is called at sea the water-spout. The plain was red earth, which had been plentifully moistened by a shower in the night-time. The unfortunate camel that had been taken by Cohala seemed to be nearly in the centre of its vortex; it was lifted and thrown down at a considerable distance, and several of its ribs broken: although, as far as I could guess, I was not near the centre, it whirled me off my feet, and threw me down upon my face, so as to make my nose gush out with blood: two of the servants, likewise, had the same fate. It plastered us all over with mud, almost as smoothly as could have been done with a trowel. It took away my sense and breathing for an instant; and my mouth and nose were full of mud when I recovered. I guess the sphere of its action to be about two hundred fete. It demolished one half of a small hut, as if it had been cut through with a knife; and dispersed the materials all over the plain, leaving the other half standing.” BRUCE’S *Travels*, vol. iv. p. 422. See also PARK’S *Africa*, p. 135.

JOB, xxiv. 8. *They are wet with the showers in the mountains, and embrace the rock for want of a shelter.*] “The north-east wind began shortly to blow with violence, and excessively cold, with such heavy showers of sleet, snow, and rain, that we were obliged to take shelter in a cave at the foot of the mountain, for the whole day. We found here many peasants, who had made ineffectual attempts to cross: but as we had a difficulty in getting room for our horses — the cave being small, and nearly filled before we arrived — we removed to a larger, though more exposed one, being little more than a projecting cliff of the rock, where we got ourselves and our horses

also under a roof, and made a large fire for the night." IRBY and MANGLES' *Travels in Egypt, &c.* p. 217.

JOB, xxx. 22. *Thou liftest me up to the wind, thou causest me to ride upon it, and dissolvest my substance.*] Amongst other interpretations given of this passage, the editor of CALMET's *Dictionary* refers to a *sand-storm*, and justifies the application of such an idea by the following extract from Mr. BRUCE: — "On the 14th, at seven in the morning, we left Assa Hagga, our course being due north. At one o'clock we alighted among some acacia trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N.W. of us, we saw a number of prodigious *pillars of sand* at different distances, at times *moving with great celerity*, at others stalking on with majestic slowness; at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, *their tops reaching to the very clouds*; their tops often separated from the bodies; and these, once disjoined, *dispersed in the air*, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged alongside of us about the distance of three miles. The greatest diameter of the largest appeared to me, at that distance, as if it would measure ten feet. They retired from us with a wind at S. E., leaving an impression upon my mind to which I can give no name, though surely one ingredient in it was fear, with a considerable deal of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as if to the spot where I stood, and let the camels gain on me so much in my state of lameness, that

it was with some difficulty I could overtake them." *Travels*, vol. iv. p. 553. If this quotation is allowed to explain the imagery used by Job, we see a magnificence in it not before apparent. "We see how Job's dignity might be exalted in the air, might rise to great grandeur, importance, and even terror, in the sight of beholders; might ride upon the wind, which bears it about, causing it to advance or to recede; and, after all, when the wind diminishes, might disperse this pillar of sand into the undistinguished level of the desert. This comparison seems to be precisely adapted to the mind of an Arab, who must have seen, or have been informed of, similar phenomena in the countries around him."

"Previously to the approach of a shummall, the air became always extremely heavy, and the atmosphere hazy, from being apparently loaded with sand, which the force of partial gusts of wind had carried up in the shape of pillars, and these were constantly observed sweeping in different directions across the plain. I never heard of any accident occurring from these moving pillars of sand, nor did the natives appear to entertain any particular dread of them." *SALT's Voyage to Abyssinia*, p. 180.

"When there was a perfect calm, partial and strong currents of air would arise, and form whirlwinds, which produced high columns of sand all over the plain. Those that we saw at Shiraz were formed and dissipated in a few minutes: nor is it the nature of this phenomenon to travel far; it being a current of air that takes its way in a capricious and sudden manner, and is dissolved by the very nature of its formation. Whenever one of them took our tents, it generally disturbed them very materially, and frequently threw them down. Their appearance was that of water-spouts at sea, and perhaps they are produced in the same manner." *MORIER's Second Journey through Persia*, p. 97

"Clouds or rather pillars of sand were frequently whirled along the plain, their heads apparently elevated many hundred yards, but their bases fortunately of narrow compass; for houses, tents, travellers, whatever

objects stood in their direction, were involved and almost overwhelmed in dust." *Sir W. OUSELEY's Travels in the East*, vol. ii. p. 213. *ALI BEY's Trav.* vol. i. p. 144.

*JOB, xxxvii. 9. Out of the south cometh the whirlwind.]*  
 "It was about this time when the wind began to be felt by us, coming in short and sudden puffs, which, instead of cooling or refreshing, oppressed us even more than the calm; each of those blasts seeming like the hot and dry vapour of an oven, just at the moment of its being opened. The southern desert was now covered with a dull red mist, not unlike the sunrise skies of our northern climates on a rainy morning; and soon after we saw large columns of sand and dust whirled up into the air, and carried along in a body over the plain with a slow and stately motion. One of these passed within a few hundred yards of us, to the northward, having been driven over a large tract of stony land, to a distance of perhaps twenty miles from the place of its rising. It was apparently from eighty to a hundred feet in diameter, and was certainly of sufficient force, by its constant whirling motion, to throw both men and animals off their legs, so that if crossing a crowded caravan, and broken by the interruption of its course, the danger of suffocation to those buried beneath its fall would be very great, though, if persons were prepared for it, it might not perhaps be fatal." *BUCKINGHAM's Travels in Mesopotamia*, p. 168.

*PSALM xlii. 7. Water-spouts.]* "Those which I had the opportunity of seeing, seemed to be so many cylinders of water falling down from the clouds, though, by the reflection, it may be, of these descending columns, or from the actual dropping of the water contained in them, they would sometimes appear, especially at a distance, to be sucked up from the sea." *SHAW's Travels*, p. 333. But notwithstanding this description, there is good reason to think that in some of those meteors called water-spouts, a great tube or pipe is formed of the matter of the whirling clouds, which somehow or other draws up, or appears, even when seen near, to draw up the



sea-water. See JONES'S *Physiological Disquisitions*, p. 595.

“ On the 26th February, in lat.  $22^{\circ} 26'$ , long.  $60^{\circ} 19'$ , we were called on deck to observe the rather uncommon phenomenon of several water-spouts, that were slowly moving before us. Previous to the time when they presented themselves, the weather had been calm and cloudy, with frequent squalls from different, and even opposite quarters. From the circumstances attending their origin, continuance, and termination, I am inclined to consider them as derivable from electric causes, similar to those of the whirlwinds on shore, so commonly observed during the periods of lull or calm, which intervene between the land and sea breezes in India, and perhaps not stronger in effect. The columnar, or riband-like appearance, I suppose to be produced by thick mist or aqueous vapour, which could not by its fall occasion any damage to a vessel, save that which such a body itself might occasion by deranging the current of the electric fluid. The formation of the spout appears to commence thus: a convexity, or small spot of projection downwards, is observed in the cloud, of the same apparent density with its thickest part; and on a spot in the sea, nearly under it, a bubbling motion is seen, accompanied with mist. The spot below is darkest in the centre, and at the water's edge, and does not appear in any case to rise more than ten or twelve feet above the level of the sea, where it diminishes in density, and appears as mist. If the horizon beyond the cloud be clear and in light, the spout itself appears dark, but not more so than the impending squall cloud; but should the horizon beyond it be dark, the column assumes the colour of smoke, and shows itself comparatively lighter than the distance. At the moment of its approximation to the agitated water below, the spout is nearly straight, but it soon becomes bent like a bow, in the direction of the wind, yielding to its action; yet its general colour or density does not appear deeper or greater than that of the thickest part of the cloud to which it adheres. This phenome-

non terminates by the separation of the pillar, which divides as if broken off, the upper part re-ascending up into the cloud, and the lower part diffusing itself wider and wider, and gradually subsiding. It is also observable, that the spout does not remain stationary, but proceeds as if uniting the extent of the cloud to which it is attached, with the surface of the sea, sometimes to a considerable distance. After the disappearance of the spout, there is very frequently a fall of rain from the cloud." JOHNSON'S *Jour. from India to England*, p. 6.

PSALM lxxvii. 19. *Thy footsteps are not known.*] "Ayd still expressed his certainty that somebody had approached us last night, so much confidence did he place in the barking of his dog; he therefore advised me to hasten my way back, as some Arabs might see our footsteps in the sand, and pursue us in quest of a booty. On departing, Ayd, who was barefooted, and whose feet had become sore with walking, took from under the date bush round which we had passed the night, a pair of leathern sandals, which he knew belonged to his Heywat friend, the fisherman, and which the latter had hidden here till his return. In order to inform the owner that it was he who had taken the sandals, he impressed his footstep in the sand just by, which he knew the other would immediately recognise, and he turned the toes towards the south, to indicate that he had proceeded with the sandals in that direction." BURCKHARDT'S *Travels in Syria*, p. 513. If the footstep so clearly points out both the individual who impresses it on the sand and the course he has taken, in how expressive a manner does Asaph represent the incomprehensibleness of the conduct of Jehovah, when he says, *Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.*

PSALM cii. 7. *As a sparrow alone upon the house-top.*] BROOKES (*Nat. Hist.* vol. ii. p. 192.) says of this bird, "It usually sits alone on the tops of old builings and roofs of churches, singing very sweetly, especially in the morning; and is an Oriental bird."

PROV. iii. 28. *Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.*] They had opened and explored a temple at Absambul. Richardson says, "Here a most disagreeable scene occurred between the workmen and a revengeful Arab. The field of our operations was directly under the precipitous front of the temple; and the boatmen had no sooner commenced their labours, than an Arab, who had taken possession of the height immediately above, proceeded to roll down large stones upon them. Fortunately, no person was hurt; but all were instantly dislodged, and greatly alarmed. The stones that he rolled down with such remorseless vengeance, were more than sufficient to have killed any man, had they fallen from a height much less considerable than that from which they were precipitated. On looking up, the enemy was soon discovered, by no means shrinking, or attempting to conceal himself, but, bold and daring in his attack, threatened a renewal of hostilities on the first man who should resume the operation. He was summoned to retire: but no; he had chosen his ground, and would not quit the advantageous post that made one man a match for so many. There was no time for parleying; he might soon have been supported by hundreds, which would have rendered negotiation more difficult, and opposition on our part less effective. Aware of this, Lord Belmore desired an English sailor, who by this time had come up with a musket in his hand, to fire a ball within a small distance of his head, so as just to let him hear the sound of it. The order was instantly obeyed, and had the effect of making him crouch down behind an elevation in the rock. Several other shots were fired at him from other quarters, and our assailant began to feel that his post was not quite so tenable as he had at first conceived it to be; and looking up from behind his intrenchment, and seeing the same sailor, who had fired the first shot at him, now leveling a pistol to hit him more directly, he instantly got up, and took to his heels. Our swift-footed Greek, who by this time had scaled the height,

pursued him for a great way into the desert, wishing to take him prisoner, and thereby prevent him from alarming his tribe, or giving us any further annoyance, till we should have satisfied ourselves with the temple, and then a short time would put us out of their reach ; but the swift-footed Greek, after having for a considerable time equalled the pace, without being able to overtake his antagonist, abandoned the chase of the swifter-footed Arab, and returned without his prey.

“ On inquiring into the cause of this most extraordinary, and seemingly unprovoked aggression, on the part of the Arab, which still appeared the more unaccountable, as he had been very civil and complaisant to us the night before, we found that it arose from the following circumstance, and that we had our interpreter to blame for the whole affray. This poor man was the owner of the fine crop of barley that grew on the edge of the river, close to where we landed ; and there being no grass in the place, Lord Belmore desired the interpreter to ask his permission to pasture the goats upon it till to-morrow, when we should be going away ; and that he would then compensate him for whatever damage they should have done to his crop. To this the Arab most cheerfully and readily consented, and politely hinted that two milch goats could not do much injury to his corn, for the short time that we proposed to remain ; and went off to his home happy and contented, and friendly disposed towards us. On returning to visit us next morning, he made up to the interpreter, and asked for his promised baxiss, that was to indemnify him for the injury which his property had sustained. The interpreter, instead of learning the amount, and satisfying him by discharging it, endeavoured to put him off, under the pretence of not having money about him, and desired him to have patience and wait a little. The pretence and delay made him perfectly frantic : he became quite abusive ; imagining that the interpreter, by attempting to put him off a little did not mean to indemnify him at all : for in their intercourse with one another, when a person defers

any transaction of this kind till to-morrow, which he might as well do to-day, they think he has no very serious intention of doing it at all; and in their colloquial language, *bouchara*, which signifies to-morrow, is often taken in an acceptation synonymous with never. Such was the construction which the Arab put upon the words of the interpreter, and such was the plan of revenge which he adopted. On hearing this account of the business, all of us were extremely sorry for the poor Arab. It was impossible now to indemnify him in any way for his loss, or to convince him that the word of an Englishman is as good as his money; and that, though 'wait a little' may be equivalent to 'never' in Arabic, it is not so in English: and that a whole party ought not to be attacked because the interpreter did not choose to obey the commands of his master." RICHARDSON'S *Travels along the Mediterranean*, vol. i. p. 432.

PROV. xi. 21. *Though hand join in hand.*] To join hands was anciently, and still continues, in the East, a solemn method of taking an oath, and making an engagement. This circumstance is probably alluded to in these words of Solomon; its present existence is clearly ascertained by what Mr. BRUCE (*Trav.* vol. i. p. 199.) relates. "I was so enraged at the traitorous part which Hassan had acted, that, at parting, I could not help saying to Ibrahim, 'Now, shekh, I have done every thing you have desired, without ever expecting fee or reward; the only thing I now ask you, and it is probably the last, is that you avenge me upon this Hassan, who is every day in your power.' Upon this *he gave me his hand*, saying, 'He shall not die in his bed, or I shall never see old age.'"

The joining of hands naturally signifies contracting a friendship, and making a covenant. 2 *Kings*, x. 15. *Prov.* xi. 21. The right hand was esteemed so sacred, that CICERO calls it *the witness of our faith*. *Dextræ quæ fidei testes esse solebant*. ALEX. AB ALEX. *Genial. Dier.* l. ii. c. 19. et l. ii. c. 5. XENOPHON, *Cyrop.* l. viii. SERVIUS, in *Virgil. Æn.* iv. v. 104. GREG. NAZ. *Ep.* 57.

*ad Anys.* TACITUS, *Hist.* l. ii. c. 8. HUGHES's *Travels in Sicily*, vol. ii. p. 280.

PROV. xxiii. 6. *An evil eye.*] Whether the same ideas are to be attached to this expression as used by Solomon, and as understood by the Egyptians, may not be easily ascertained, though perhaps worthy of consideration. POCOCKE (*Travels*, vol. i. p. 181.) says of the Egyptians, that "they have a great notion of the magic art, have books about it, and think there is much virtue in talismans and charms; but particularly are strongly possessed with an opinion of the evil eye. When a child is commended, except you give it some blessing, if they are not very well assured of your good will, they use charms against the evil eye; and particularly when they think any ill success attends them on account of an evil eye, they throw salt into the fire."

"No nation in the world," says Dr. SHAW, (*Travels*, p. 243. 2d edit.) "is so much given to superstition as the Arabs, or even the Mahometans in general. They hang about their children's necks the figure of an open hand, usually the right; which the Turks and Moors paint likewise upon their ships and houses, as a *counter-charm to an evil eye*: for five is with them an unlucky number, and five (meaning their fingers) *in your eyes*, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their *Koran*, which (as the Jews did their *phylacteries*, *Exod.* xiii. 16. *Numb.* xv. 38.) they place upon their breasts, or sew under their caps, to prevent *fascination* and *witchcraft*, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden."

"The curious superstition of dreading the injurious consequences of a look from an evil or an envious eye, is not peculiar to the Arabs. The Turks and many other nations, the Highlanders of Scotland, and the people of Cornwall, entertain the same notion. But the Arabs even extend it to their cattle, whom they be-

lieve liable to this fascination." CLARKE'S *Travels*, vol. ii. p. 495.

"When the child is born, he is immediately laid in the cradle, and loaded with amulets ; and a small bit of soft mud, well steeped in a jar of water, properly prepared by previous charms, is stuck upon its forehead, to obviate the effects of the evil eye ; a noxious fascination, proceeding from the aspect of a personified, although invisible demon, and consequent upon the admiration of an incautious spectator. The evil eye is feared at all times, and supposed to affect people of all ages, who by their prosperity may be the objects of envy." HOBHOUSE'S *Journey through Albania*, p. 506. See also the Abbé DUBOIS' *Description of the People of India*, p. 86. WARD'S *View of the Hindoos*, vol. iii. p. 18. Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 482.

"All kinds of superstitions," says Don RAPHAEL, "are prevalent among the Bedouin Arabs. Thus they firmly believe in the power of evil looks, which strike the object upon which they are directed ; they weaken him, make him grow lean, destroy, annihilate him. There is no protection against the effect of such malignant looks ; nothing can check their destructive activity ; they fix in the same manner upon men, as on animals and inanimate objects. When the Bedouins wish to protect an object which is exposed to the eyes, they give it a light colour, or do any thing else to it which diverts the attention and breaks the power of the evil eye. This, it is said, is the reason why mothers paint the face of their new-born children with blue spots." LIGHT'S *Travels in Egypt*, p. 243. MORIER'S *Second Jour. through Persia*, p. 108. DODWELL'S *Tour through Greece*, vol. i. p. 437. vol. ii. p. 30. HOLDERNESS *on the Crim Tartars*, p. 66.

ECCLES. vii. 1. *A good name is better than precious ointment.*] "Nothing is more sacred with a Druse than his public reputation. He will overlook an insult, if known only to him who has offered it ; and will put up with blows where his interest is concerned, provided

nobody is a witness: but the slightest abuse given in public, he revenges with the greatest fury. This is the most remarkable feature of the national character. In public a Druse may appear honourable, but he is easily tempted to a contrary behaviour, when he has reason to think that his conduct will remain undiscovered. The ties of blood and friendship have no power among them: the son no sooner attains the years of maturity, than he begins to plot against his father." JOWETT'S *Christian Researches in Syria*, p. 38.

ECCLES. xi. 6. *Cisterns.*] The following is a description of a cistern in the island of Graia:—"We proceeded to the north, leaving on our left a large excavation in the rock, which appears to have been used as a reservoir for water, after having furnished part of the materials, for the walls and other buildings in the neighbourhood: and we reached another excavation which turned out to be a remarkably fine cistern. I judged it to be about twenty-five feet in depth. From its being well cemented, and supported by large pillars, I presumed it to be of an age anterior to the construction of the fortress: I observed no steps into it, the water must therefore be drawn out through an opening made in the top. Gutters skilfully laid along the adjacent buildings and courts, conducted the rain water into this great cistern, and when this was once filled, the overflow passed into the reservoir. This arrangement shows the great abundance of rain which falls here during the season, at the same time it is not difficult to imagine the precarious situation of the garrison in years of drought, if it had no other means to rely upon for the supply of water." LABORDE'S *Journey through Arabia Petræa*, 8vo. 1836, p. 113.

SOL. SONG, ii. 1. *The rose.*] In the East this flower is extremely fragrant, and has always been much admired. In what esteem it was held by the ancient Greeks, may be seen in the 5th and 53d *Odes of Anacreon*, and the comparisons in *Ecclus.* xxiv. 14. 18. L. 8.



shows that the Jews were likewise much delighted with it. See also *Wisdom*, ii. 8.

“ In no country in the world does the rose grow in such perfection as in Persia ; in no country is it so cultivated and prized by the natives. Their gardens and courts are crowded with its plants, their rooms ornamented with vases, filled with its gathered bunches, and every bath strewn with the full-blown flowers, plucked from the ever-replenished stems. Even the humblest individual who pays a piece of copper money for a few whiffs of a kelioun, feels a double enjoyment when he finds it stuck with a bud from his dear native tree.” Sir R. K. PORTER’s *Travels in Persia*, vol. i. p. 337.

“ We arrived at a pretty little village, deeply embosomed in trees, gardens, and vineyards, to which the inhabitants have given as pretty a name, Gul-aub, meaning rose-water. This is a favourite appellation with the Persians, when they mean figuratively to describe any thing very pleasant ; and hence it frequently occurs.” *Ibid.* vol. ii. p. 85.

ISAIAH, ii. 19. *The holes of the rocks and the caves of the earth.*] The country of Judæa, being mountainous and rocky, is full of caverns, as it appears from the history of David’s persecution under Saul. At Engedi, in particular, there was a cave so large, that David with six hundred men hid themselves in the sides of it, and Saul entered the mouth of the cave without perceiving that any one was there. 1 *Sam.* xxiv. JOSEPHUS (*Antiq.* lib. xiv. cap. 15., and *Bell. Jud.* lib. i. cap. 16.) tells us of a numerous gang of banditti, who having infested the country, and being pursued by Herod with his army, retired into certain caverns, almost inaccessible, near Arbela in Galilee, where they were with great difficulty subdued. Some of these were natural, others artificial. “ Beyond Damascus,” says STRABO, lib. xvi., “ are two mountains called Trachones (from which the country has the name of Trachonitis), and from hence, towards Arabia and Iturea, are certain rugged mountains, in which there are deep caverns, one of which will hold

four thousand men." TAVERNIER (*Voyage de Perse*, part ii. cap. 4.) speaks of a grot, between Aleppo and Bir, that would hold near three thousand horse. "Three hours' distance from Sidon, about a mile from the sea, there runs along a high rocky mountain, in the sides of which are hewn a multitude of grots, all very little differing from each other. They have entrances about two feet square; on the inside you find in most or all of them a room of about four yards square. There are of these subterraneous caverns two hundred in number. It may, with probability at least, be concluded, that these places were contrived for the use of the living and not of the dead. *Strabo* describes the habitations of the Troglodytæ to have been somewhat of this kind." MAUNDRELL, p. 118.

ISAIAH, xvii. 13. *They shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.*] "On the day before we reached Casvin, whilst we were encamped at the village of Hassanabad, a violent wind arose from the eastward, called the Baad Raz; it prevailed from the morning to about two o'clock P. M., when it changed about to the westward, and was then called the Baad Shehriar. At the time of the change, whirlwinds were to be seen in different parts of the plain, sweeping along the country in different directions, in a manner that was quite frightful to behold. They carried away in their vortex sand, branches, and the stubble of the fields, and really appeared to make a communication between the earth and the clouds. The correctness of the imagery used by the prophet Isaiah when he alludes to this phenomenon is very striking to the Eastern traveller. Ch. xvii. 13." MORIER'S *Second Journey through Persia*, p. 202. Whirlwinds "occur all the year round, but especially at the time of the Camseen wind, which begins in April, and lasts fifty days. Hence the name of Camseen, which in Arabic signifies fifty. It generally blows from the south-west, and lasts four, five, or six days, without varying, so very strong, that it raises the sands to a great height, forming

a general cloud, so thick that it is impossible to keep the eyes open, if not under cover. It is troublesome even to the Arabs ; it forces the sand into the houses through every cranny, and fills every thing with it. The caravans cannot proceed in the deserts : the boats cannot continue their voyages ; and travellers are obliged to eat sand in spite of their teeth. The whole is like a chaos. Often a quantity of sand and small stones gradually ascends to a great height, and forms a column sixty or seventy feet in diameter, and so thick, that were it steady in one spot, it would appear a solid mass. This not only revolves within its own circumference, but runs in a circular direction over a great space of ground, sometimes maintaining itself in motion for half an hour, and where it falls, it accumulates a small hill of sand." BELZONI's *Egypt*, p. 196.

ISAIAH, xviii. 2. *In vessels of bulrushes upon the waters.*] "Our boat was of a peculiar construction : it was in shape like a large circular basket ; the sides were of willow, covered over with bitumen ; the bottom was laid with reeds. It had two men with paddles, one of whom pulled towards him, as the other pushed from him. This sort of boat is common to the Euphrates and Tigris, and is, probably, best adapted to the strong currents common to these rivers." KEPPEL's *Personal Narrative of a Journey from India to England*, vol. i. p. 197.

ISAIAH, xviii. 2. *A nation scattered and peeled.*] "At Malaga, the great mart of wine and fruit, the north and east approaches are hemmed in by mountains ; these present, from the town, a most barren and unpromising prospect, their tops being immensely high. It is in those iron-looking mountains, and among these peeled (*i. e.* bald) rocks, where there is no appearance of soil or earth, that there grow annually so many thousand tons of exquisite wine, and such astonishing quantities of Muscatel raisins." CARTER's *Journey from Gibraltar to Malaga*, vol. ii. p. 387.

ISAIAH, xl. 24. *The whirlwind.*] "The hottest days are often the most calm : and at such times the stillness

of the atmosphere was sometimes suddenly disturbed in an extraordinary manner. Whirlwinds raising up columns of dust to a great height in the air, and sweeping over the plain with momentary fury, were no unusual occurrence. As they were always harmless, it was an amusing sight to watch these tall pillars of dust as they rapidly passed by, carrying up every light substance to the height of from one to even three and four hundred feet. The rate at which they travelled varied from five to ten miles in the hour ; their form was seldom straight, nor were they quite perpendicular, but uncertain and changing. Whenever they happened to pass over our fire, all the ashes were scattered in an instant, and nothing remained but the heavier sticks and logs. Sometimes they were observed to disappear, and in a minute or two afterwards to make their re-appearance at a distance farther on. This occurred whenever they passed over rocky ground, or a surface on which there was no dust, nor other substances sufficiently light to be carried up in the vortex. Sometimes they changed their colour, according to that of the soil or dust which lay in their march ; and when they crossed a tract of country where the grass had lately been burnt, they assumed a corresponding blackness.

“ But to-day the calm and heat of the air was only the prelude to a violent wind, which commenced as soon as the sun had sunk, and continued during the greater part of the night. The great heat, and long protracted drought of the season, had evaporated all moisture from the earth, and rendered the sandy soil excessively light and dusty. Astonishing quantities of the finer particles of this sand were carried up by the wind, and filled the whole atmosphere ; where, at a great height, they were borne along by the tempest, and seemed to be real clouds, although of a reddish hue ; while the heavier particles, descending again, presented, at a distance, the appearance of mist or driving rains.” BURCHELL'S *Travels in Southern Africa*, vol. i. p. 507.

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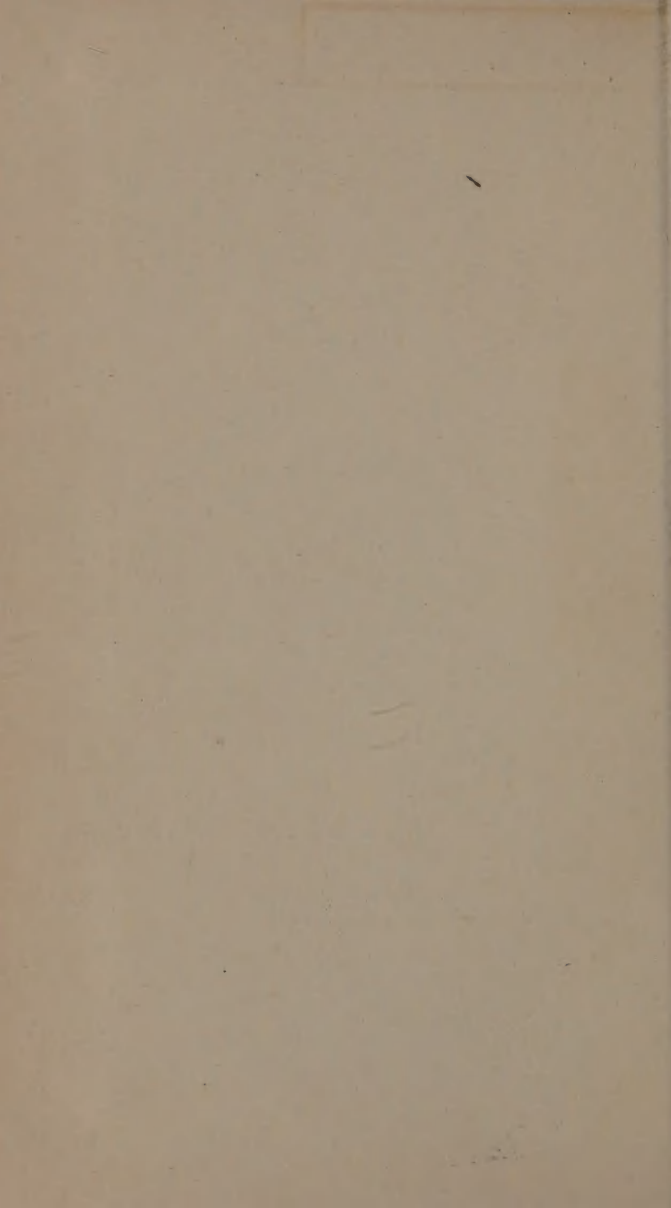
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